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KARṆA  
VOLUME ONE

TRANSLATED BY  
ADAM BOWLES



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## CSL CONVENTIONS

### SANSKRIT ALPHABETICAL ORDER

Vowels:	<i>a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au ṁ ḥ</i>
Gutturals:	<i>k kh g gh ṇ</i>
Palatals:	<i>c ch j jh ñ</i>
Retroflex:	<i>ṭ ṭh ḍ ḍh ṇ</i>
Dentals:	<i>t th d dh n</i>
Labials:	<i>p ph b bh m</i>
Semivowels:	<i>y r l v</i>
Spirants:	<i>ś ṣ s h</i>

### GUIDE TO SANSKRIT PRONUNCIATION

<i>a</i>	but		vowel so that <i>taiḥ</i> is pronounced <i>taiḥ<sup>i</sup></i>
<i>ā, â</i>	father		
<i>i</i>	sit	<i>k</i>	luck
<i>ī, î</i>	fee	<i>kh</i>	blockhead
<i>u</i>	put	<i>g</i>	go
<i>ū, û</i>	boo	<i>gh</i>	bighead
<i>ṛ</i>	vocalic <i>r</i> , American purdy or English pretty	<i>ṇ</i>	anger
<i>ṝ</i>	lengthened <i>ṛ</i>	<i>c</i>	chill
<i>ḷ</i>	vocalic <i>l</i> , able	<i>ch</i>	matchhead
<i>e, ê, ē</i>	made, esp. in Welsh pronunciation	<i>j</i>	jog
<i>ai</i>	bite	<i>jh</i>	aspirated <i>j</i> , hedgehog
<i>o, ô, ô</i>	rope, esp. Welsh pronunciation; Italian solo	<i>ñ</i>	canyon
<i>au</i>	sound	<i>ṭ</i>	retroflex <i>t</i> , try (with the tip of tongue turned up to touch the hard palate)
<i>ṁ</i>	<i>anusvāra</i> nasalizes the preceding vowel	<i>ṭh</i>	same as the preceding but aspirated
<i>ḥ</i>	<i>visarga</i> , a voiceless aspiration (resembling English <i>h</i> ), or like Scottish <i>loch</i> , or an aspiration with a faint echoing of the preceding	<i>ḍ</i>	retroflex <i>d</i> (with the tip of tongue turned up to touch the hard palate)
		<i>ḍh</i>	same as the preceding but aspirated
		<i>ṇ</i>	retroflex <i>n</i> (with the tip

## MAHA·BHÁRATA VIII — KARNA I

	of tongue turned up to	<i>y</i>	<i>yes</i>
	touch the hard palate)	<i>r</i>	trilled, resembling the Ita-
<i>t</i>	French <i>tout</i>		lian pronunciation of <i>r</i>
<i>th</i>	tent <i>hook</i>	<i>l</i>	<i>linger</i>
<i>d</i>	<i>dinner</i>	<i>v</i>	<i>word</i>
<i>dh</i>	guild <i>hall</i>	<i>ś</i>	<i>shore</i>
<i>n</i>	<i>now</i>	<i>ṣ</i>	retroflex <i>sh</i> (with the tip
<i>p</i>	<i>pill</i>		of the tongue turned up
<i>ph</i>	up <i>heaval</i>		to touch the hard palate)
<i>b</i>	<i>before</i>	<i>s</i>	<i>hiss</i>
<i>bh</i>	ab <i>horrent</i>	<i>h</i>	<i>hood</i>
<i>m</i>	<i>mind</i>		

### CSL PUNCTUATION OF ENGLISH

The acute accent on Sanskrit words when they occur outside of the Sanskrit text itself, marks stress, e.g. Ramáyana. It is not part of traditional Sanskrit orthography, transliteration or transcription, but we supply it here to guide readers in the pronunciation of these unfamiliar words. Since no Sanskrit word is accented on the last syllable it is not necessary to accent disyllables, e.g. Rama.

The second CSL innovation designed to assist the reader in the pronunciation of lengthy unfamiliar words is to insert an unobtrusive middle dot between semantic word breaks in compound names (provided the word break does not fall on a vowel resulting from the fusion of two vowels), e.g. Maha·bhárata, but Ramáyana (not Rama·áyana). Our dot echoes the punctuating middle dot (·) found in the oldest surviving forms of written Indic, the Ashokan inscriptions of the third century BCE.

The deep layering of Sanskrit narrative has also dictated that we use quotation marks only to announce the beginning and end of every direct speech, and not at the beginning of every paragraph.

### CSL PUNCTUATION OF SANSKRIT

The Sanskrit text is also punctuated, in accordance with the punctuation of the English translation. In mid-verse, the punctuation will



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not alter the *sandhi* or the scansion. Proper names are capitalized. Most Sanskrit metres have four “feet” (*pāda*): where possible we print the common *śloka* metre on two lines. In the Sanskrit text, we use French *Guillemets* (e.g. «*kva saṃcicīṛṣuḥ?*») instead of English quotation marks (e.g. “Where are you off to?”) to avoid confusion with the apostrophes used for vowel elision in *sandhi*.

Sanskrit presents the learner with a challenge: *sandhi* (“euphonic combination”). *Sandhi* means that when two words are joined in connected speech or writing (which in Sanskrit reflects speech), the last letter (or even letters) of the first word often changes; compare the way we pronounce “the” in “the beginning” and “the end.”

In Sanskrit the first letter of the second word may also change; and if both the last letter of the first word and the first letter of the second are vowels, they may fuse. This has a parallel in English: a nasal consonant is inserted between two vowels that would otherwise coalesce: “a pear” and “an apple.” Sanskrit vowel fusion may produce ambiguity. The chart at the back of each book gives the full *sandhi* system.

Fortunately it is not necessary to know these changes in order to start reading Sanskrit. For that, what is important is to know the form of the second word without *sandhi* (pre-*sandhi*), so that it can be recognized or looked up in a dictionary. Therefore we are printing Sanskrit with a system of punctuation that will indicate, unambiguously, the original form of the second word, i.e., the form without *sandhi*. Such *sandhi* mostly concerns the fusion of two vowels.

In Sanskrit, vowels may be short or long and are written differently accordingly. We follow the general convention that a vowel with no mark above it is short. Other books mark a long vowel either with a bar called a macron (*ā*) or with a circumflex (*â*). Our system uses the macron, except that for initial vowels in *sandhi* we use a circumflex to indicate that originally the vowel was short, or the shorter of two possibilities (*e* rather than *ai*, *o* rather than *au*).

When we print initial *â*, before *sandhi* that vowel was *a*

<i>î</i> or <i>ê</i> ,	<i>i</i>
<i>û</i> or <i>ô</i> ,	<i>u</i>
<i>âi</i> ,	<i>e</i>
<i>âu</i> ,	<i>o</i>

## MAHA·BHĀRATA VIII — KARNA I

<i>ā</i> ,	<i>ā</i> (i.e., the same)
<i>ī</i> ,	<i>ī</i> (i.e., the same)
<i>ū</i> ,	<i>ū</i> (i.e., the same)
<i>ē</i> ,	<i>ī</i>
<i>ō</i> ,	<i>ū</i>
<i>āi</i> ,	<i>ai</i>
<i>āu</i> ,	<i>au</i>
' , before <i>sandhi</i> there was a vowel <i>a</i>	

### FURTHER HELP WITH VOWEL SANDHI

When a final short vowel (*a*, *i* or *u*) has merged into a following vowel, we print ' at the end of the word, and when a final long vowel (*ā*, *ī* or *ū*) has merged into a following vowel we print " at the end of the word. The vast majority of these cases will concern a final *a* or *ā*.

Examples:

What before *sandhi* was *atra asti* is represented as *atr' āsti*

<i>atra āste</i>	<i>atr' āste</i>
<i>kanyā asti</i>	<i>kany" āsti</i>
<i>kanyā āste</i>	<i>kany" āste</i>
<i>atra iti</i>	<i>atr' êti</i>
<i>kanyā iti</i>	<i>kany" êti</i>
<i>kanyā īpsitā</i>	<i>kany" ēpsitā</i>

Finally, three other points concerning the initial letter of the second word:

(1) A word that before *sandhi* begins with *ṛ* (vowel), after *sandhi* begins with *r* followed by a consonant: *yathā" rtu* represents pre-*sandhi* *yathā ṛtu*.

(2) When before *sandhi* the previous word ends in *t* and the following word begins with *ś*, after *sandhi* the last letter of the previous word is *c* and the following word begins with *ch*: *syāc chāstravit* represents pre-*sandhi* *syāt śāstravit*.

(3) Where a word begins with *h* and the previous word ends with a double consonant, this is our simplified spelling to show the pre-*sandhi*

## CSL CONVENTIONS

form: *tad hasati* is commonly written as *tad dhasati*, but we write *tadd hasati* so that the original initial letter is obvious.

## COMPOUNDS

We also punctuate the division of compounds (*samāsa*), simply by inserting a thin vertical line between words. There are words where the decision whether to regard them as compounds is arbitrary. Our principle has been to try to guide readers to the correct dictionary entries.

## EXAMPLE

Where the Deva-nāgarī script reads:

कुम्भस्थली रक्षतु वो विकीर्णसिन्दूररेणुद्विरदाननस्य ।  
प्रशान्तये विघ्नतमश्छटानां निष्ठ्यूतबालातपपल्लवेव ॥

Others would print:

kumbhasthalī rakṣatu vo vikīrṇasindūrareṇur dviradānanasya /  
praśāntaye vighnatamaśchaṭānāṃ niṣṭhyūtabālātapapallaveva //

We print:

kumbha|sthalī rakṣatu vo vikīrṇa|sindūra|reṇur dvirad|ānanasya  
praśāntaye vighna|tamaś|chaṭānāṃ niṣṭhyūta|bāl|āta|pallav" ēva.

And in English:

“May Ganésha’s domed forehead protect you! Streaked with vermilion dust, it seems to be emitting the spreading rays of the rising sun to pacify the teeming darkness of obstructions.”

“Nava-sāhasanka and the Serpent Princess” I.3 by Padma-gupta



# INTRODUCTION



## THE STORY SO FAR

THE 'MAHA-BHÁRATA' (*Mahā/bhārata*) is the story of a war between two sets of royal cousins, the five sons of Pandu (the Pándavas) and the hundred sons of Dhritarashtra (the Dhartaráshtras). A series of events befalling their respective fathers leads Duryódhana, the eldest Dhartaráshtra, to dispute the right to succession of Yudhishtira, the eldest of the Pándavas. After a number of incidents that escalate the rivalries and tensions between the feuding cousins, the Dhartaráshtras challenge Yudhishtira to a fateful dicing match, which Yudhishtira promptly loses. Much to his great humiliation, he forfeits his sons, brothers and wife, whom he has staked along with himself. Though Duryódhana cancels the match, bad blood prevails between the cousins.

The Pándavas are challenged again. This time the stake is the kingdom or thirteen years in exile, twelve of which must be spent in the forest and the remaining year incognito in public. Yudhishtira loses the second challenge as well, and the Pándavas head to the forest. After thirteen years and many adventures, the Pándavas return to reclaim their rightful inheritance, only for Duryódhana to refuse to relinquish the throne.

The cousins now prepare for war, establishing their alliances and bolstering their armies. Their teachers, Bhishma, Drona and Kripa, will fight on the side of the Dhartaráshtras, while Krishna Vasudéva is chosen by the Pándavas. The subsequent eighteen-day war is tremendous and violent, almost voiding the earth of every warrior. When

Bhishma, the general of the Dhartaráshtra forces for the first ten days, is felled in fraudulent fashion, Drona takes over. Drona leads the army for the next five days, until he too is killed, also in a deceptive manner. The mighty Karna is the next champion to assume command of the Dhartaráshtra army. It is here that we take up the story. . .

## KARNA

### WARRIOR-HERO?

In the long history of the ‘Maha·bhárata’—through its transmissions, adaptations, regional variations and poetic re-imaginings—there is perhaps no more remarkable figure than the hero Karna. Various and often simultaneously famous for his courage, strength, unstinting loyalty and profound generosity, as well as his bragging, narcissism, and bitterness, Karna has become—beyond the Sanskrit ‘Maha·bhárata’ and perhaps especially in more recent times—venerated as the ideal warrior-hero and model devotee, idealized as a class-warrior and even worshipped as a deity.<sup>1</sup> Yet if modern interpretations and developments of his persona and story sometimes take Karna far beyond the imaginings of the poets of the Sanskrit ‘Maha·bhárata,’ these developments remain deeply rooted in the characterization of Karna in the Sanskrit ‘Maha·bhárata.’ Widely recognized as a prime Indian exemplar of the tragic mode, Karna embodies that most modern of frailties: a deep and unresolved crisis over identity that everywhere and always defines and curtails his aspirations. Underscoring many of the episodes filling out Karna’s life is the confusion—both



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his own and others'—over his proper social status; and this confusion bolsters a central theoretical construct of early Indian thought: the incontrovertibility and inevitability of an individual's position in the social world being defined by his or her birth and, in turn, the necessity of this definition to ensure a stable, manageable and predictable social structure. Most of the chief narratives rounding out the character of Karna play out, in one way or another, an aspect of Karna's compromised status resulting from the confused and hidden circumstances of his birth, and these in turn serve to play out the impossibility of avoiding (yet the temptation to avoid as well) what is represented as an inevitability: a person's position in a social code as that position is defined by the circumstances of their birth.

From the first significant encounter between Karna and the Pándavas the loyalties, dilemmas and tragic contours of Karna's life begin to take shape. Karna, the son of Radha and the charioteer Ádhiratha, traveled to Hástina-pura to receive weapons training from the brahmin warrior Drona ('The Beginning,' MBh CE I.122.47), as had the Pándavas, Káuravas (Dhartaráshtas) and other princes. Drona organizes a weapons' contest to show off the skills of his most eminent pupils, a tournament to which Karna is not invited.<sup>2</sup> Towards its end, and after the great Pándava warrior Árjuna has especially displayed his prowess, the loud sound of arms being slapped, a heroic gesture of battle, comes forth from the gate. Then,

*Karna, that conqueror of enemy cities, entered the vast arena like a walking mountain, wearing inborn armor,*

*his face bright with earrings, and armed with bow and belted sword. Of wide eyes and wide fame, child of a virgin, of Pritha (Kunti), and a portion of the hot-rayed sun, Karna was a destroyer of enemy hordes. His courage and strength the equal of a lion's, a bull's and a regal elephant's, and with splendor, beauty and luster like the sun, the moon and fire, this youth was as tall as a golden palm tree and as robust as a lion; his virtues inestimable, he was the glorious son of the Sun. ('The Beginning,' MBh CE I.126.1–5)*

The gathered crowd receives him with awe and, in an imperious voice, he addresses his “unknown” (*ajñāta*) brother Ārjuna, bragging that he will better each of his feats. Granted permission by Drona, he matches each of Ārjuna's deeds, and Duryódhana and the Dhartarāshtras, already rivals of the Pāndavas, celebrate and embrace Karna and invite him to take pleasure in the kingdom of the Kurus. Momentously, Karna enthusiastically accepts, choosing friendship with Duryódhana and boldly asserting his desire to duel with Ārjuna.

Ārjuna feels slighted, however, and questions Karna's right to attend the contest. Swapping invectives and threats of death, the pair face off for a duel. Their divine fathers, Indra and Surya, fill the sky with squalls and light, mirroring the heroes' contest and favoring their respective sons; and Kunti—mother of both—realizes hidden truths and collapses in a faint. Then, in a fateful intervention just as the two mighty warriors are on the verge of releasing their arrows, Kripa announces Ārjuna's lineage, and requests the

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same from Karna. Unable to truthfully answer, Karna hangs his head in shame, since it is part of the warrior ethos that like must fight with like. Árjuna is a prince; but who is Karna? Karna's new found friend, Duryódhana, leaps to his aid. There are three ways to be a king, he suggests, by birth, by being a champion (*śūra*) or by leading an army, and he promptly has Karna anointed as king of Anga, a region roughly corresponding to today's south-eastern Bihar. The new king asks Duryódhana what he can give him in return. Your "eternal friendship" (*atyantam sakhyam*) he replies ('The Beginning,' MBh CE I.126.38), sealing a bond that will repeatedly find expression in deep affection and loyalty, but will also lead to horrendous destruction.

Yet at this moment of profound personal triumph for Karna, as he evidently becomes a king through merit, Ádhiratha, a humble charioteer and Karna's father, enters the arena. Karna immediately greets him with reverence and is embraced with love. However, the moment the Pándava Bhima realizes Ádhiratha is Karna's father, he mocks him as the son of a mere charioteer, having no right, therefore, to either fight Árjuna or rule a kingdom. Leaping to his defense once more, Duryódhana again preaches a liberal doctrine of class determinism.<sup>3</sup> Remarking on the mixed provenance of various powers, their teachers and even the Pándavas, Duryódhana suggests:

*How could a doe give birth to this tiger who seems like the sun and who, with his earrings and armor, is distinguished by divine symbols?* ('The Beginning,' MBh CE I.127.15.)<sup>4</sup>

This rich passage sets in train events that have far reaching consequences. A warrior with all the markings of a great and mighty hero has entered the stage. Willing and capable of defying and dueling with the greatest of heroes, he establishes a deep and loyal friendship with the most contemptible of allies. Karna will join Shákuni and frequently Duhshásana in becoming one of Duryódhana's chief co-conspirators, seeking to counter the Pándavas at every turn. Yet Karna does not merely join the side of the Dhartaráshtras, he becomes their champion; it is by relying on him that Duryódhana thinks he can best the Pándavas.<sup>5</sup> From this point he is irrevocably estranged from the Pándavas, his half-brothers who—like him—are unaware that they share a common mother, Kunti. And while his birth parents—Kunti and the Sun god Surya—look on, he demonstrates love and loyalty towards his adoptive father, Ádhiratha, inevitably exposing the low status of his lineage. Ádhiratha is a *sūta*, a charioteer, and *sūtas* are born of parents from different social classes and consequently are excluded from the privileges and entitlements of true kshatriyas.<sup>6</sup> The stigma of Karna's status dogs his career, and he only truly transcends it in death. His enemies are all too ready to recall it; and, even after he discovers the truth of his birth, he never quite manages to overcome a bitterness that eats away at him and fuels his hatred for the Pándavas.<sup>7</sup>

#### THE ABSENT PÁNDAVA

It is typical of epic style that surprises are rare; dramatic tension lies, rather, in the anticipation of the inevitable unfolding of catastrophic and sometimes tragic events, as is

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certainly the case with Karna. Thus, by the time of Karna's arrival at the weapons' tournament, we have already been apprised of his birth story a number of times, though Karna has to wait for a much later occasion to be told the truth, and the other heroes even longer.<sup>8</sup> Kunti (Pritha) was the birth daughter of the Yadu chief Shura who, in honoring a promise, gave her to his childless cousin Kunti-bhoja.<sup>9</sup> A famous and irascible brahmin sage by the name of Durvāsas came to stay in their house, and Kunti was charged with the duty of serving him with hospitality befitting his status. Taking care not to rouse his famous temper, she so pleased the sage that he gave her a spell with which she could call upon any god at anytime to father sons upon her.<sup>10</sup> Overcome with curiosity, the young virgin Kunti summons the Sun god Surya, who arrives in all his splendor. Though Kunti asks that Surya return from whence he came, the god refuses, and insists that he have his way with her, or else curse her, her father and the brahmin who gave the spell. She strikes a bargain with the god: if he returns her to a virginal state and her son is born with divine armor and earrings and has the god's magnificence, then she will lie with him.<sup>11</sup> He agrees and Kunti is miraculously impregnated by means of the god's *yoga*. In shame she hides the pregnancy, wishing to protect her relatives. In time and as promised, she gives birth to a broad-shouldered boy sporting a coat of armor and golden earrings. Kunti places him in a basket and sends him down a river. The *sūta* Ādhiratha and the beautiful Radha, a childless couple, pull the basket from the river and, in astonishment, discover a baby radiant with golden earrings and armor, surely "the child of a god"

thinks Ádhiratha.<sup>12</sup> They adopt him as their own and he grows up to be a powerful warrior.

Karna is clearly no ordinary hero. The son of the Sun god Surya, his divine features distinguish him as a character of particular potency and importance.<sup>13</sup> In addition, as eldest of the Pándavas, he is a potential rightful claimant to the throne. Karna is only made aware of the true identity of his parents just prior to the war in a pair of sequential conversations, first with Krishna and then Kunti, who try to convince him to join his brothers the Pándavas.<sup>14</sup> Krishna offers him both Dráupadi and then the kingship, with Yudhi-shthira becoming his crown prince (*yuva/rāja*).<sup>15</sup> Kunti intones that nothing would be beyond a united Karna and Árjuna. But the efforts of Krishna and Kunti fail. Too much blood has been spilt and too many insults have gone unanswered for war to be avoided. And after enduring years of muddled torment as a mighty hero who—in the eyes of his allies and rivals alike, and perhaps in his own eyes as well—cannot quite overcome his apparently low birth, Karna cannot forgive being “cast aside” (*apākīrṇa; avakīrṇa*) by Kunti at birth (‘Preparation for War,’ MBh CE V.139.4, 144.5). He owes debts of love and loyalty to Ádhiratha and Radha, his adoptive parents who cared for him as their own; likewise, after enjoying the benefits of sovereignty among Duryódhana’s lot (*kula*), he could hardly abandon Duryódhana now in his time of need. Karna is resolutely true to his word and his loyalties, and he will frequently repeat these reasons for his continued alliance with the Dhartaráshtras and devotion to his adoptive parents. But he is bitter too. Kunti’s great “evil” (*pāpa*) in casting him aside has denied

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him access to the glory (*yaśas*) and fame (*kīrti*) that are the proper pursuits of heroic warriors. In acknowledging this loss, Karna is being true to his nature as a warrior hero, a hero who gives himself up to fate and who fights though he knows he cannot win.<sup>16</sup> Therefore, it is of little surprise that for Karna, writ large is the central ‘Maha·bhārata’ trope of the great battle as a grand sacrifice.<sup>17</sup>

Yet having rejected his birth siblings and thrown his lot in with the Dhartarāshtras, Karna is never quite at home with his allies. Despite his friendship with Duryódhana, his ascension to the kingship of Anga and his being lauded as a champion of immense proportions, the Kuru elder statesmen never truly embrace him. Dhritarashtra, father of Duryódhana, is wary of his son’s dependence on Karna, and doubts that he has the qualities to bring success.<sup>18</sup> And the Kuru-gurus, Bhishma, Drona and Kripa, the Dhartarāshtras’ allies in war, remain suspicious of Karna’s origins and impatient with his bragging and moral shortcomings.<sup>19</sup> Despite his extraordinary abilities and the immortality that derives from his divine armor and earrings, Karna is a fallible champion, and his fallibilities manifest as personal failings. These fallibilities are especially evident in four key scenes that lead inexorably to the great war. In one of these Karna could be described as being on the side of the victor; in the other three he is clearly on the side of the loser. In each case, events take place that enemy and ally alike shall never fail to recollect.

## A HERO FLAWED AND FURIOUS

The first of these scenes is Dráupadi's *svayam/vara*, at which the princess chooses her future husband.<sup>20</sup> Dráupadi, the daughter of the Panchála king Drúpada, is keenly sought by all the princes, and her suitors are set a task in which they must string an extremely stiff bow and hit a golden target suspended in the sky. All the princes and champions, Karna included, try and fail to string the bow. Then, disguised as a brahmin, Árvjuna stands up and strides to the bow to the astonishment of the spectators, for whom a brahmin's participation is not expected. In an instant he strings it and brings down the target, for which he is rewarded with Dráupadi as his wife.<sup>21</sup> Furious that this upstart brahmin should take a kshatriya's due, the assembly of warriors erupts and attacks King Drúpada. Árvjuna and Bhima, still in disguise, leap to his defense. A great battle ensues in which Karna and Árvjuna duel. But, with Árvjuna admitting to knowledge of the Brahma and Aindra weapons, divine weapons of immense power, Karna withdraws from battle, citing the invincibility of "sacred power" (*brahmā tejas*).<sup>22</sup> Árvjuna's disguise as a brahmin brings into relief once again the problem of class identity. Not for the last time, an intentional muddling of class distinctions turns out to be Karna's nadir.

The second scene is pivotal in the epic and again features Dráupadi.<sup>23</sup> Lured into a dice game against Shákuni, a master dice-player and, next to Karna, Duryódhana's closest confidant, Yudhi-shthira wagers himself, his sons, brothers and even Dráupadi, and loses them all, leading, eventually, to the Pándavas' thirteen-year exile. Karna can scarcely con-



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ceal his delight at Yudhi-shthira's loss and hurls invectives at Dráupadi, calling her a whore (*bandhaki*) and slave (*dasi*) ('The Great Hall,' MBh CE II.61.35, 81; 63.1–4). He orders Duhshásana to strip her and the Pándavas, though Dráupadi, as it happens, is menstruating. Although Karna is on the side of the winner in this contest, in his humiliation of Dráupadi Karna has not merely exposed his bilious tendencies and acted—as the general consensus has it—immorally and without honor, he has also given the Pándavas reason to foster a special hatred towards him. Leading up to and during the war, this event will become, unsurprisingly, a most frequently recalled incident.<sup>24</sup> Even Karna's allies will remind Karna of his cruelty to Dráupadi in the assembly hall, and eventually Karna too will come to regret his behavior.<sup>25</sup>

The next two scenes involve humiliating defeats for the Dhartaráshtras, which, however, will be remembered especially as Karna's failures.<sup>26</sup> There are two famous instances during the Pándavas' exile in which Duryódhana and his allies seek to best the Pándavas, only to end up disgraced. Karna plays a key role in both. In the first, urging Duryódhana to pursue the Pándavas in the forest and mock their destitution, Karna suggests an expedition to inspect cattle stations as a ruse to avoid Dhritarashtra's disapproval at what is, after all, a rather self-indulgent exercise. In the forest, they encounter a horde of *gandharvas* who object to their presence and attack them. Karna's chariot is crushed in battle and he flees, leaving the Dhartaráshtras to an ignominious defeat. To compound matters, the Pándavas come to their rescue and secure their freedom.

In the second instance, the Dhartaráshtras venture on a cattle raid into the kingdom of Viráta where, as it happens, the disguised Pándavas have been spending their thirteenth year in exile. With the exception of Árvjuna, the Pándavas (still in disguise) join the warriors of the kingdom in repelling the first wave of invaders led by Sushárman, the king of Tri·garta, and are responsible for freeing Viráta, who had been captured. Duryódhana launches a second attack and drives away large numbers of cattle. Viráta's son Úttara recruits Árvjuna—disguised as a eunuch dressed in women's clothes—to be his charioteer and goes out to meet the second wave of invaders. But once he spies the army, he panics and flees. Still in his skirt, Árvjuna chases him and forces him back on the chariot. At first Duryódhana's warriors laugh at what is clearly a comic scene, but, noticing the eunuch's impressive build, they begin to suspect she is Árvjuna in disguise, and tremble at the thought. Drona sings his praises as a warrior without peer, a point Karna and Duryódhana protest. Árvjuna prepares for battle, while Karna brags that he will kill him, for which Kripa and Ashvattháman (Drona's son) rebuke him for being a braggart and question his ability to oppose Árvjuna. Árvjuna battles the Dhartaráshtras and soon kills Karna's brother Sangrámajit; Karna then attacks him, but he too is overcome and flees. Árvjuna duels with and defeats (but does not kill) Kripa, Drona and Ashvattháman, before Karna attacks him again, goaded by Árvjuna to prove his boasts. Dueling with words and weapons, they wound one another and Karna again flees the battlefield in defeat with Árvjuna's scorn ringing in his ears. Árvjuna pro-

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ceeds to overwhelm all the Dhartaráshtras, and they retreat from battle.

The Dhartaráshtras' elder statesmen repeatedly recall these two defeats in the remainder of the epic. Along with his abuse of Dráupadi in the assembly hall and, occasionally, his failure to win her at her *svayamvara*, it becomes part of the stock of episodes drawn upon when Karna's bragging and failings are brought to the fore. Forever promising to kill Áryjuna, Karna has earned a reputation for failing to deliver on his word, a perilous situation for a heroic warrior. Bhishma especially harbors a strong dislike for Karna, and rarely fails to recall these defeats on the frequent occasions that he finds reason to rebuke Karna or call his abilities into question.<sup>27</sup> In Bhishma's and Karna's touching rapprochement at the end of Book VI (*Bhīṣma/parvan*, MBh CE VI.117), Bhishma, lying fallen but not dead on the bed of arrows made for him by Áryjuna, gives as motive for his repeated rebukes of Karna the destruction of Karna's fiery energy (*tejo/vadha*). This notion is typically associated with Shalya, as we shall shortly discuss, and essentially refers to the verbal haranguing and ridicule Karna is subjected to in order to undermine his confidence and reduce the ardor that compels his behavior. In destroying Karna's *tejas* (fiery energy), Shalya is complicit in Karna's defeat at the hands of the Pándavas. Bhishma's concerns, however, are less determined by revenge, and have more to do with controlling a dangerously impulsive ally, whose fiery temper, fueled by a profound sense of personal injustice, leads the Dhartaráshtras from one disastrous encounter to another.

## MAKING KARNA KILLABLE

Karna's lack of self-restraint is, indeed, a leitmotif of his characterization in the 'Maha-bhárata.' Such behavior arises in part from his resentment at his personal vilification, as well as, we might speculate, from his missing out on a proper warrior's upbringing, which may have better directed his combative tendencies. But this impetuosity must also stand beside some remarkable examples of moderation that Karna exhibits at key moments, not least when he rejects Krishna's offer of the kingdom, and insists that Krishna keep his true identity secret from "honest" Yudhi-shthira, lest he refuse to take the mantle himself ('Preparation for War,' MBh CE V.139.21). In this, Karna displays a forbearance and insight that is typically missing from his youthful allies.

It is for such reasons that, despite Karna's failings and the fallibilities they expose, it is difficult not to empathize with him. As a social misfit and unrecognized kshatriya, one can easily understand the psychology that motivates his quest to prove himself the supreme warrior. But there is also a sense in which the cards are stacked against him. Karna will often refer to his own destiny as being ruled by fate; and other epic interlocutors will suggest the same.<sup>28</sup> But one can perhaps view the destruction of his *tejas* at the hands of first Bhishma and then Shalya as a metaphor for a broader pattern in the 'Maha-bhárata' that sees Karna divested, step by step, of all those things that make him not merely a warrior, but a hero touched by divinity. These incidents occur in a number of telling scenes in the 'Maha-bhárata' that, ironically, reveal a more sympathetic Karna than the one displayed in some of the scenes discussed above. Curiously,

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they also bring into play once again some interesting instances of intentional class muddling that underscore that the pack has been stacked against Karna, and that, in the end, Karna's birth will win out.

In the first incident, known as "The Robbing of the Earrings,"<sup>29</sup> Indra lends the Pándavas assistance by conspiring to divest Karna of the golden earrings and divine armor that render him invincible. Mirroring Árvjuna's earlier success at Dráupadi's *svayamvara*—and recalling that Indra is Árvjuna's divine father—Indra adopts the guise of a brahmin and begs Karna for his armor and earrings, knowing full well his reputation for generosity to brahmins. Despite being forewarned of Indra's plan by his father Surya (though at this stage he is unaware that he is his father), Karna plans to give them to Indra in any case. In being true to his vow of generosity to brahmins (*dāna*) and preferring over his divine attributes (and recalling his complaint to Kunti discussed above) the glory (*yaśas*) and fame (*kīrti*) he will earn for giving them to Indra,<sup>30</sup> Karna reveals himself at his most kshatriya-like. Surya, however, does manage to convince him to ask for an infallible spear in return. Sure enough, when Indra comes to beg his earrings and armor, Karna assents to surrender them in exchange for the infallible spear. Indra agrees, but with the crucial restriction that the spear can only be used for one extraordinary enemy, to then return to Indra. The pact is made, and Karna, in an act of brutal self-mutilation that again speaks to his remarkable courage and generosity to a fault, cuts off his earrings and flays his skin to remove his congenital armor, and hands them over to Indra.

The one extraordinary enemy against whom Karna plans to use the infallible spear is, of course, his *bête noire* Áryjuna. But again he is foiled, this time by the scheming Krishna. Manipulating Bhima's *rākṣasa* son Ghatótkacha<sup>31</sup> to attack Karna at night, when *rākṣasas* are at their most formidable, Karna is forced to expend his infallible spear, which, as promised, kills Ghatótkacha and returns to Indra.<sup>32</sup> Krishna is delighted and claims Ghatótkacha's death for himself, since, he suggests, it was he who made Karna kill Ghatótkacha with his spear through a stratagem (*upāya*) by which he "cheated" (*vyamṣita*) the spear ('Drona,' MBh CE VII.156.24, 27). Now that Karna's one use of the infallible spear had been expended, it could no longer be used on Áryjuna; and, having divested Karna of the spear given to him by Indra, Krishna delights at his diminution to the state of being merely a man.<sup>33</sup>

If first Áryjuna and then his father Indra can employ the guise of a brahmin to achieve their goals, different rules would seem to apply to the would-be-kshatriya Karna. In his time under Drona's tutelage, Karna requests that Drona teach him the Brahma weapon, a powerful and divine weapon.<sup>34</sup> Drona rejects him, however, for it can only be learnt either by a brahmin who has performed his vows or an ascetic kshatriya. Karna immediately takes himself to the Bhárgava warrior brahmin Rama Jamadágya and, pretending himself to be a Bhárgava brahmin, requests that he stay there in his hermitage. While residing there, he wanders off and accidentally kills the cow that provides the milk for a devout brahmin's sacrifices.<sup>35</sup> Despite his apologies and offers of recompense, the brahmin is furious

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and curses him: while he battles with an enemy the earth will swallow up a wheel of his chariot and the enemy will chop off his head. Karna goes on living in the hermitage and, in due time, Rama is impressed enough with Karna to teach him the secret of the weapon. However, one day while they were roaming the forest together, a tired Rama falls asleep with his head in Karna's lap. While he sleeps, a worm creeps onto Karna's thigh,<sup>36</sup> pierces his flesh and drinks his blood. Unable to remove the worm for fear of waking his *guru*, Karna sits resilient and unmoving, despite the pain. When Rama is roused by a drip of Karna's blood, he is horrified to be so polluted. Realizing no brahmin could endure so much pain, he thinks Karna a kshatriya and demands he tell him the truth. Karna confesses to being a *sūta* and, in fury, Rama curses him to forget the weapon when he needs it most.

With the curses of the devout sacrificing brahmin and the warrior-brahmin Rama Jamadāgnya, the divestment of Karna's extraordinary attributes that began with Indra's deceptive request for his earrings and armor is now complete. And while all this has taken place, his nemesis Ārjuna has undergone the opposite transformation, a double movement nicely captured in the following passage from the twelfth book of the 'Maha-bhārata':

*Because of the curse of the brahmin and of great Rama,  
because of the favor he granted Kunti, because of the magic  
of Indra, because of Bhishma's contempt, because of his  
half-description in the enumeration of warriors, because  
of Shalya destroying his fiery energy and because of Krish-*

*na's scheming, Karna Vaikártana, the equal of the sun in radiance, was killed in battle by the wielder of Gándiva who had obtained the divine weapons of Rudra, the king of the gods (Indra), Yama, Váruna, Kubéra, Drona and the great Kripa. ('Peace,' MBh CE XII.5.11-14)*

Yet in traversing the pathways from semi-divine hero to the most human of warriors, Karna shows himself to be a hero who, though fallible, cursed and tragic, is also accepting, mighty and courageous. If Karna has become merely a man, as Krishna noted in glee, Rama's insight into Karna's true nature strikes to the heart of the narrative's conceit. In these episodes, double standards, conniving divinities and vengeful brahmins stand in stark contrast to Karna's displays of generosity to brahmins, his remarkable physical ability and immense resilience and courage. And in these encounters, the truth of this wannabe kshatriya's birth is given its fullest expression. It is in this that Karna's life serves to demonstrate, perhaps more than any other hero in the 'Maha-bhárata,' that birth inscribes an inevitable destiny which, if momentarily tricked, disguised or denied, eventually wins out. And so we meet him in the *Karṇa/parvan*, bereft of his most remarkable attributes and weapons (bar one, a particularly potent arrow), but hell-bent on grappling with the Pándavas as general of Dhrita-rashtra's army.



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### OF *Sūtas* AND PSEUDO-*sūtas*: SHALYA AND KARNA WRANGLING BEFORE BATTLE

#### STATUS ANXIETY

From the time of his initial encounter with Áṛjuna at the exhibition of arms, through to his encounters with various Kuru-elders and his final denouement at Áṛjuna's hands, Karna is forever engaging in verbal contests, bragging at his own prowess and predicting his adversary's demise. Such flyting, as it is known, in which warriors engage in verbal disputation prior to battle, is a typical feature of heroic epic.<sup>37</sup> One such instance forms the dramatic heart of the first volume of the *Karṇa/parvan*, as Karna and Shalya, the latter recruited by Duryódhana to be Karna's charioteer, engage in a flyting contest that is remarkable for both its vitriol and the extravagance of its ethnographic imaginings, and that leads, inexorably, to Karna's final duel with Áṛjuna.<sup>38</sup>

After Karna's first day as general of the Káurava army, which did not go well, the depleted and dejected Dharatáshtras gather to discuss the next day's strategy. Karna notes the benefit that Áṛjuna has gained from Krishna's advice, and suggests that Shalya, the king of the Madras and uncle of the Pándavas through their father's second wife Madri, become his charioteer.<sup>39</sup> Shalya, Karna suggests, is superior to Krishna, just as Karna is superior to Áṛjuna. Duryódhana approaches Shalya and asks him to become Karna's charioteer, and Shalya responds in fury at the insult, since this would entail a mighty king being subservient to Karna, a lowly son of a *sūta*. Duryódhana flatters him, telling him

he is superior to Krishna and Karna, and, in an attempt to assuage Shalya's concerns of serving someone whose status is lower than his own, casts doubt on Karna's birth as a *sūta*. The flattery wins Shalya over and he agrees to be Karna's charioteer on the condition that he can say whatever he likes to Karna and whatever he says must be forgiven.

With the terms agreed upon, they mount the chariot. But their personal differences begin to surface almost immediately.<sup>40</sup> Karna brags that he will kill the Pándavas, for which Shalya chastises him. Dire omens accompany their departure and, in a comic but portentous twist, their horses stumble. Karna launches into another long boast of his intentions to kill the Pándavas, which Shalya counters by praising Árjuna and abusing Karna; Árjuna, he asserts, will kill Karna. The two alternately abuse one another and boast about their prowess, Shalya placing emphasis on Karna's bragging and his inadequacy when compared to Árjuna (mentioning some of the failures we have already discussed above), and Karna questioning Shalya's moral adequacy, noting especially the depravity of his people, the Madras. They continue until Duryódhana finally brings it to a stop, and they turn their attention once again to the battle.

Our two protagonists, it is clear, are not particularly fond of one another. As we have come to expect in dealings with Karna, their antipathy centers on questions of status and identity. Shalya is quick to remind Duryódhana that he is a king proud of his royal lineage; it is an affront to his dignity and heritage that he should serve a lowly *sūta*, whose occupation and status as charioteer is determined by birth

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from parents of different social classes, and is indicative of social disorder.<sup>41</sup> For Shalya to be referred to as charioteer (usually *sārathi*, but once also *sūta*) could easily be (and clearly was) taken as being a slur on his family.

Yet despite the gravity of the insult, Shalya's opposition may partly be viewed as bluster. We shall shortly see that Shalya has already foreseen that he will become Karna's charioteer, suggesting that his present tirade is largely a face-saving exercise. There is thus an air of high farce in this passage that is only heightened by the lengths to which the antagonists (especially Karna) go to abuse one another. Such farce is evident in Karna, the pseudo-son of a charioteer, addressing Shalya—king, chariot-warrior and reluctant charioteer—as “charioteer,” and Shalya persisting in addressing Karna—his mighty chariot-warrior and a king who could have been a greater king—as “charioteer” (*sūta*) and “charioteer's son” (*sūta/ja*, *sūta/putra*), though Karna is certainly no charioteer, and, as we know, not really a charioteer's son either. And to convince Shalya to take on the role, Duryódhana must make the unlikely case that a charioteer is in fact superior to his chariot-warrior which, despite his illustrious examples (Brahma as charioteer for Shiva; Krishna as charioteer for Árvjuna), runs counter to all accepted standards of social custom. A knowing audience, one might imagine, would have pricked all these conceits and found humor in the farce.

If Shalya's anxiety makes an issue of class status, and evokes the social pathologies of confused social codes (*dharma*s) and classes (*varṇa*s), Karna's referents are quite different. For Karna, of course, arguing from the basis of inher-

ited status clearly will not work, since he can admit to none (though we know and he knows that he has some). Rather, Karna focuses on an issue mapped out already by Duryódhana during their first significant meeting at the weapons' contest: merit is earned through behavior. In a sequence of tall tales, Karna paints Shalya's people, the Madras, as thoroughly despicable, gluttonous, paying no heed to the dominant social code (*dharma*) of the time, and prone to drunkenness, sexual promiscuity and depravity.<sup>42</sup> The Madras hail from an area surrounding the five tributaries of the Indus River, an area on the margins of the geo-political center of northern India as described by Karna,<sup>43</sup> which forms the central arena for the events of the 'Maha·bhárata.' Told by women, children and old people to amuse themselves, and by old traveling brahmins at the king's court,<sup>44</sup> the tales evoke denigrating and gossipy stereotypes, and are suggestive of the inanity of the playground, or have, especially in the case of the bawdier stories, the whiff of the bar-room. The stereotypes are informed by a distant familiarity, a word of mouth passing of lore that strengthens the center at the expense of the periphery. These are further narrative conceits—lightening the mood despite their derogatory content—as is nowhere more apparent than in Shalya's meager response to these tales making a mockery of him and his people.<sup>45</sup> For Karna the point of all this, beyond the perverse joy of telling bawdy and wicked tales at an adversary's expense, is that Shalya can neither discourse on morality nor question Karna's bragging or abilities, because he has no moral legitimacy of his own. Shalya is a reprobate, marked with the stain of his degenerate people, and inca-

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pable of participating in or commenting on the dominant socio-cultural codes of the center.

### FRIENDSHIP AND ITS BETRAYAL

But if Karna and Shalya express themselves through a discourse of status anxiety, their enmity does have a history within the ‘Maha-bhárata’ which brings other factors into play. Near the beginning of the fifth book of the ‘Maha-bhárata,’ as each side commences their preparations for the war, Shalya sets out to join his nephews the Pándavas.<sup>46</sup> Hearing of this, however, Duryódhana arranges for lodging houses to be built for him along the way where he is honored by Duryódhana’s ministers and provided with all manner of indulgences. Flattered, and thinking Yudhi-shthira had had them built, Shalya seeks to reward whoever is responsible, only to discover that it is Duryódhana. Offered a boon in gratitude, Duryódhana asks that he become commander of his army. Shalya has no option but to accept. Arriving at the Pándavas headquarters in Upaplávya, Shalya explains to Yudhi-shthira what had happened on his journey. But Yudhi-shthira is barely disappointed and immediately hatches a plan to take advantage of his uncle’s alliance. Remarking that Shalya is “Krishna’s equal” and that he will become Karna’s charioteer, Yudhi-shthira asks him for a favor, to destroy Karna’s fiery energy (*tejas*), a deed, he admits, that “shouldn’t be done” (*a/kartavya*).<sup>47</sup> Shalya, knowing he will likely become Karna’s charioteer, agrees to speak to Karna adversely (*pratīpa*) and hostilely (*a/hita*), destroying his pride (*hrta/darpa*) and fiery energy (*hrta/tejas*). And so, unlike Bhishma’s essentially irenic attempts to quell

Karna's *tejas*, Shalya—motivated apparently by his outrage at the abuse suffered by the Pándavas, but acting at Yudhi-shthira's behest—sets out to destroy the Dhartaráshtras by making their champion Karna easier to kill.

In each of these incidents—Shalya's persuasion to be Karna's charioteer, the luring of Shalya to the side of the Dhartaráshtras and the appeal to Shalya to betray Karna—the key character flaw that Yudhi-shthira and Duryódhana (twice) exploit is Shalya's vanity. In the first and third instances, Duryódhana and Yudhi-shthira compare Shalya to Krishna, Áryjuna's divine and manipulative charioteer whose interventions are crucial to the Pándavas' success. While the comparison serves to flatter Shalya, it is clearly contrastive, as indicated, for example, by Krishna ignoring the same tempting lodging houses that lead Shalya to offer Duryódhana a boon.<sup>48</sup> The comparison extends further, however, for the text continually draws comparison between Shalya and Karna on the one hand and Krishna and Áryjuna on the other. That this comparison is parody is no clearer than when the horses' stumble as Shalya and Karna depart for battle (HILTEBEITEL 1990: 256–257).

Krishna's advice to Áryjuna is always salutary, as Karna has noted. They are companions whose bond runs deep, famous as participants in one of the most celebrated products of the Indian literary imagination, the 'Bhágavad Gita' (*Bhagavad/gītā*), from the sixth book of the 'Maha·bhárata,' in which Krishna discourses at length to Áryjuna to convince him to take the field of battle against his kin. While Krishna is the wise discourser on all things worldly and other-worldly, Shalya, as his direct counterpoint, converses with

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Karna in order to undermine and misdirect. Thus while Krishna and Árjuna represent an amplification of the warrior/charioteer model, in which the charioteer at all times serves his warrior's best interests, Shalya and Karna represent its subversion. It is one of the tragic contours of Karna's life that, in seeking a companion capable of Árjuna's deep and lasting friendship with Krishna, he woos the one man who has already been turned against him. By the time that Karna suspects that Shalya is a Pándava plant, it is already too late, and Shalya is free, having obtained Duryódhana's and Karna's forbearance, to undermine Karna in whatever way that he can. It will be of little surprise to learn that, when Shalya lies dead on the battlefield, birds peck at his face and eat his tongue ('The Women,' MBh CE XI.23.4–5).

Though Karna and Shalya are often contrasting characters, their contrasts circulate around surprising similarities. Standing opposed in their anxiety over status and identity, this opposition suggests a comparable psychology that has its roots, perhaps, in each being a marginal character—Shalya, being from the land of the Madras, exists on the margins of the socio-cultural center of the Gangetic plains, and Karna is never quite a Dhartaráshtira or a Pándava. Both share a predilection for vanity, manifesting in Shalya's susceptibility to flattery and gifts of material wealth, and in Karna's tendency to boast and his disconcerting and narcissistic habit of referring to himself in the third person.<sup>49</sup> In addition, both side with the Dhartaráshtiras despite sharing relationships of kin with the Pándavas. In their alliances, however, a telling contrast comes to light; a contrast that perhaps defines the key representational axis of the Karna and Sha-

lya relationship. Karna proves himself time and again to be a remarkably loyal friend to Duryódhana, despite the fact that this loyalty will lead him—as he admits to knowing—to certain defeat and death. It is this loyalty that maintains the strength of his alliance with the Dhartaráshtras, despite the efforts of the Kuru-elders to disentangle this dangerous union, and stops him killing Shalya for his abuse.<sup>50</sup> Karna is, as HILTEBEITEL (1990: 260) has said, the “tragic model of true, loyal friendship.” If Karna is remembered for his friendship, then Shalya is remembered for friendship’s betrayal;<sup>51</sup> and through his treachery Shalya, “the betrayer of friends” (*mitra/drohin*), or, as Karna would have it, “the enemy with the face of a friend” (*mitra/mukhaḥ śatrur*),<sup>52</sup> becomes the exemplary traitor of the ‘Maha·bhárata.’ The alliance that his vanity has led him to contract with Duryódhana is no sooner made than betrayed, as he conspires with Yudhi-shthira—who nevertheless shall soon kill him on the last day of the war<sup>53</sup>—for Karna’s, and consequently the Dhartaráshtras’, ruin.

#### THE SANSKRIT TEXT

The following edition and translation is based on KINJAWADEKAR’s edition of Nīlakaṇṭha’s seventeenth-century “vulgate” version of the ‘Maha·bhárata.’ On occasion it was felt necessary to emend the text as presented in the edition available to me, usually due to a transparent case of typographical error, but also in cases where it seemed faulty or incomprehensible. In such cases, emendations have been made with reference to the Critical Edition (CE) and its extensive critical notes, and have generally followed vari-



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ants from manuscripts of the same group within the genetic typology of the manuscript tradition. Emendations are marked in the Sanskrit text by an asterisk (\*) and described in the notes.

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## MAHA·BHĀRATA VIII – KARNA I

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## NOTES

- 1 See, for example, NANDY 2001: 24–41 for class conscious representations of Karna in modern film and literary re-workings of epic themes; MCGRATH 2004: 226ff. for Karna as ideal warrior hero among Rajputs in western India; SAX 2002: 157–185 for Karna as deity in the central Himalayas of north India; SHULMAN 1985: 380–400, HILTEBEITEL 1988: 410–413 and DE BRUIN 1998 for Karna as hero and devotee of Krishna in South Indian traditions.
- 2 For this episode, see *Ādi/parvan*, MBh CE I.126–127.
- 3 *Ādi/parvan*, MBh CE I.127.11–14. Duryódhana's liberal attitude to social classes is, in the eyes of the epic poets, a marker of his essential corruption and one of the principal motivations given for the necessity of his demise. His attitude is representative of the breakdown of social order (*varṇa/saṃkara*) and customary behavior (*dharma/saṃkara*) that occurs when class divisions are not properly maintained.
- 4 Cf. *Karṇa/parvan*, MBh CE VIII.24.160 (CSL VIII.34.161, below).

- 5 The association between the Dhartaráshtras and Karna goes back to their births (McGRATH 2004: 28–29). The Dhartaráshtras’ mother Gandhári, upon hearing that Kunti had given birth to a son “splendid like the sun,” aborted the foetus that she had been carrying for two years. Before she could dispose of the resulting mass of flesh, Vyasa Dvaipáyana intervened and ensured that a hundred sons and one girl would develop from it (*Ādi/parvan*, MBh CE I.107). We do not know how Gandhári came by the information regarding Kunti giving birth, but this counts among a number of flirtations with the truth regarding Karna’s true identity that are entertained by ‘Maha·bhárata’ characters (for others, in relation to Duryódhana see p. 19, in relation to Ádhiratha, see note 12).
- 6 Indeed, charioteers typically serve kshatriyas, a point that will cause Shalya, the king of the Madras, particular irritation when he is asked to become Karna’s charioteer, as will be discussed below.
- 7 In *Strī/parvan*, MBh CE XI.21.1, as he lies dead on the ground, Karna is recalled as “unforgiving” (*amarṣin*) and “long angry” (*dirgha/roṣa*). Cf. *Strī/parvan*, MBh CE XI.26.36.
- 8 Karna’s birth is mentioned at *Ādi/parvan*, MBh CE I.57.82; 61.89 and 104, the latter containing the first extended account. A more thorough narration is in *Vana/parvan*, MBh CE III.287–293 (CSL III.303–309, JOHNSON 2005: 232–265). Karna’s discovery of his parents’ identity will be discussed below. The Pándavas are not told that Karna is their brother until after the war, in the last chapter of the *Strī/parvan*, which leads in to Yudhi-shthira’s great lament for Karna at the beginning of the twelfth book of the ‘Maha·bhárata,’ the *Śānti/parvan*.
- 9 Shura was the father of Vasu·deva, the father of Krishna. Krishna, therefore, is the nephew of Kunti.
- 10 It is with the same spell that Kunti shall later, when the wife of Pandu, summon the gods Dharma, Indra and Vayu to father

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Yudhi-shthira, Ārjuna and Bhima, and Pandu's second wife, Madri, summons the twin gods the Ashvins to father the twins Nákula and Saha-deva.

- 11 In addition, Kunti was in her menses (*Vana/parvan*, MBh CE III.290.3; CSL III.306.3, JOHNSON 2005: 244–245), a state of impurity that forebodes the dramas that will beset her son.
- 12 *Vana/parvan*, MBh CE III.293.8 (CSL III.309.9, JOHNSON 2005: 262–263).
- 13 Karna's solar symbolism—which the epic poets never tire of referencing—provides a mythic underpinning to his rivalry with Ārjuna, the son of the storm-god Indra, who is a rival to Surya in the earlier Vedic period of Indian mythology. This solar symbolism is discussed in DUMÉZIL 1995: 154–172 (paying particular attention to the Vedic connections), HILTEBEITEL 1980 (drawing an interesting contrast with Dráupadi, who is symbolically linked with the earth) and BIARDEAU 1994: 118 n. 85 (stressing his inheritance of the sun's fearsome aspect, which the sun displays at the destruction that closes an epoch).
- 14 For the episode with Krishna see *Udyoga/parvan*, MBh CE V.138–141, and with Kunti see *Udyoga/parvan*, MBh CE V.142–144.
- 15 *Udyoga/parvan*, MBh CE V.138.15–18. Karna would join the other Pándavas in sharing Dráupadi and become her sixth husband. The kingship offered is, of course, infinitely superior to the “little kingdom” Duryódhana grants Karna; the offer is for the overlordship of the Kurus. On this scene, see HILTEBEITEL 1990: 225–227.
- 16 For Karna's prediction of the Pándavas' victory, see, for example, *Udyoga/parvan*, MBh CE V.139.20; 141. On Karna and fate, see note 34.
- 17 See, for example, *Udyoga/parvan*, MBh CE V.139.29–57, where the metaphor is developed at length. Cf. Duryódhana in *Udyo-*

*ga/parvan*, MBh CE V.57.10–18. See SHULMAN 1985: 384–396; and, on the metaphor as it is developed in the ‘Maha·bhārata,’ FELLER, 2004: 253–293.

- 18 See for example *Vana/parvan*, MBh CE III.46.9–10, 35; 228.10; *Udyoga/parvan*, MBh CE V.22.7; 51.4–5; 128.3–8; *Drona/parvan*, MBh CE VII.110.1–5; *Karna/parvan*, MBh CE VIII.35.1–3 (CSL VIII.51.1–3, below).
- 19 For Bhishma’s antipathy towards Karna, see note 28. For Drona, who often stands in support of Bhishma in his rebukes of Karna, see *Ādi/parvan*, MBh CE I.196; *Virāṭa/parvan*, MBh CE IV.37; *Udyoga/parvan*, MBh CE V.51.4–5 and 165.7–8. Kripa scolds Karna for bragging in *Virāṭa/parvan*, MBh CE IV.44–45 and *Drona/parvan*, MBh CE VII.133. One could add to this list Dhritaraṣṭra’s and Pandu’s mixed-caste half brother Vídura, see *Ādi/parvan*, MBh CE I.197; *Sabhā/parvan* MBh CE II.61.81; *Vana/parvan* MBh CE III.5.14; and *Udyoga/parvan*, MBh CE V.35.66; 90; 142.
- 20 For this episode, see *Ādi/parvan*, MBh CE I.174–185.
- 21 In fact, Dráupadi becomes the wife of all five Pándavas.
- 22 *Ādi/parvan*, MBh CE I.181.20–21. While Karna’s withdrawal may be interpreted as being motivated by his respect for brahmins (McGRATH 2004: 81), it is notable that this did not stop Karna attacking Ārjuna in the first place. Shortly afterwards, Karna is described as *śaṅkhita*, “disconcerted” or “alarmed.” His withdrawal, therefore, seems to be motivated by a realization that he could not defeat the pseudo-brahmin warrior Ārjuna armed with his divine weapons. Later, it is precisely the Brahma weapon Karna seeks from the brahmin warrior Rama Jamadāgnya, as if to counter Ārjuna’s possession of the same weapon.
- 23 For the dicing episode, see *Sabhā/parvan*, MBh CE II.43–65.

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- 24 See e.g. *Sabhā/parvan*, MBh CE II.72.17; *Vana/parvan*, MBh CE III.13.113; 28.8; 46; *Virāṭa/parvan*, MBh CE IV.45; 55; *Udyoga/parvan*, MBh CE V.29.36–37; 88.81; 157.1; 112.38–41; 168.9; *Karṇa/parvan*, MBh CE VIII.5.78–80 (CSL VIII.9.59–62, see below); CE 51.78–79 (CSL vol. II, 73.81–86); and, at his death, CE 67.1–4 (CSL vol. II, 91.1–7).
- 25 See, for example, *Udyoga/parvan*, MBh CE V.139.45; *Bhīṣma/parvan*, MBh CE VI.117.23 and *Karṇa/parvan*, MBh CE VIII.1.4–8 (CSL VIII.1.4–8, below).
- 26 For the first episode, see *Vana/parvan*, MBh CE III.226–243; for the second *Virāṭa/parvan*, MBh CE IV.24–62.
- 27 For Bhishma recalling these incidents, see *Vana/parvan*, MBh CE III.241.6–9; *Udyoga/parvan*, MBh CE V.21.16–21; 48.32–41; *Bhīṣma/parvan*, MBh CE VI.94.6–9 (cf. *Udyoga/parvan*, MBh CE V.61.15–17; 165.2–7 for other instances of rebuke from Bhishma). Others recall these episodes too, for example, Ārjuna in *Virāṭa/parvan*, MBh CE IV.55.13–14 and Shalya in *Udyoga/parvan*, MBh CE V.8.32–34; *Karṇa/parvan*, MBh CE VIII.26.67–68 and 28.56–62 (CSL VIII.37.38–39 and 41.73–79, below). For the antagonism between Bhishma and Karna, see McGRATH 2004: 100–111. This antagonism leads Karna to refuse to fight until Bhishma falls in battle.
- 28 In *Vana/parvan*, MBh CE III.240.19 and 32 the demon Nāraka is said to incarnate Karna in order to kill Ārjuna. In *Strī/parvan*, MBh CE XI.8.29 Vyasa tells Dhritarāshtra that Karna (along with the other leading Dhartarāshtras) sprang up on earth for destruction. In referring to Karna's birth, *Sānti/parvan*, MBh CE XII.2.4 says “the child of a virgin was created, born for friction” (*saṃgharṣa/jananas tasmāt kanyā/garbho vinirmītaḥ*), the passive voice suggesting the hand of fate. On Karna's attitude to fate, see especially *Bhīṣma/parvan*, MBh CE VI.117, and the brief discussion in WOODS 2001: 43–46.

- 29 *Vana/parvan*, MBh CE III.284–294 (CSL III.300–310, JOHNSON 2005: 220–275).
- 30 See his response to Surya at *Vana/parvan*, MBh CE III.284.23–39 (CSL III.300.23–39, JOHNSON 2005: 222–227).
- 31 A *rākṣasa* is a ferocious demoniacal being. The story of Bhima’s marriage to the *rākshasi* Hidimba and the birth of Ghatótkacha are told in *Ādi/parvan*, MBh CE I.143. Ghatótkacha comes to be favored by the Pándavas. In *Ādi/parvan*, MBh CE I.143.38 he is described as having been created by Indra so that he might destroy Karna.
- 32 For Krishna’s manipulation of Ghatótkacha, see *Droṇa/parvan*, MBh CE VII.147.31–52; for his actual spearing by Karna, *Droṇa/parvan*, MBh CE VII.154.51–63.
- 33 *Droṇa/parvan*, MBh CE VII.155.27: *so ’dya mānuṣatām prāpto vimuktaḥ Śakra/dattayā*.
- 34 For the following, see *Śānti/parvan*, MBh CE XII.2–3. See also *Karṇa/parvan*, MBh CE VIII.29 (CSL VIII.42, below).
- 35 In the *Karṇa/parvan* version it is the cow’s calf that is killed.
- 36 In *Karṇa/parvan*, CE 29.4–5 (CSL 42.4–5, below), Karna says that Indra had entered the body of the worm to thwart his attempts to gain the weapon.
- 37 See, in general, PARKS 1990, which focuses on flyting in classical Greek and Old English sources, but also includes a discussion of Karna and Ārjuna. It is typical for disputants in a flyting contest to project “martial resolutions” (as PARKS describes it). In the Karna-Shalya exchange, the projected martial contest is not between Karna and Shalya (which Karna defers), but between Karna and Ārjuna.
- 38 A duel that will occur in the second CSL volume of *Karṇa/parvan*.



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- 39 Shalya's persuasion to become Karna's charioteer is found at *Karna/parvan*, MBh CE VIII.22–26 (CSL VIII.31–36, below), and includes the story of the destruction of Tri-pura in chapter 24 (CSL VIII.33–34, below).
- 40 For the following, the Shalya-Karna dispute proper, see *Karna/parvan*, MBh CE VIII.26–30 (CSL VIII.37–45, below).
- 41 See especially *Karna/parvan*, MBh CE VIII.23.28–38 (CSL VIII.32.40–50, below).
- 42 On this section, see also HILTEBEITEL 1990: 272–278.
- 43 *Karna/parvan*, MBh CE VIII.30.60–62, 73–75 (CSL VIII.45.14–16, 45.28–30, below). This roughly corresponds to the “sacred geography” described by Manu and other ancient codifiers of custom and law. See *Manusmṛiti* 2.17–24.
- 44 *Karna/parvan*, MBh CE VIII.27.71–72, 30.8 (CSL VIII.40.20–22, 44.5, below).
- 45 *Karna/parvan*, MBh CE VIII.30.83–87 (CSL VIII.45.40–46, below). Shalya does not deny that such things as Karna describes occur in Madra. Rather, he suggests that such things occur everywhere, and that a person is not necessarily marked by the vulgarity of their country.
- 46 For this episode, see *Udyoga/parvan*, MBh CE V.8. Shalya is brother of Madri, the birth mother of the two youngest Pándavas, Nákula and Saha-deva.
- 47 This is indicative of a central motif in the deaths of all four generals of the Dhartaráshtra army, for in each case the deaths involve sins. For the classic presentation of this motif, see HILTEBEITEL 1990: 244–286. Yudhi-shthira will later feel great distress for his part in Karna's death, see note 8.
- 48 See *Udyoga/parvan*, MBh CE V.83; HILTEBEITEL 1990: 241–242. On Krishna and Shalya, who are each related to one of

the Pándavas' maternal lines, cf. *Strī/parvan*, MBh CE XI.23.2, where Shalya is described as always vying with Krishna (see also the note to this verse in FITZGERALD 2004: 675).

- 49 See for example *Karṇa/parvan*, MBh CE VIII.30.6 (CSL VIII.43.6, below); CSL 49.59, below (not in the Critical Edition); and CE 57.38 (CSL vol. II, 79.54).
- 50 *Karṇa/parvan*, MBh CE VIII.29.20–21 (CSL VIII.42.29–30, below), and CSL 43.7–9, below (excised from the Critical Edition).
- 51 On Karna, Shalya, friendship and its betrayal, see HILTEBEITEL 1990: 259–266.
- 52 *Karṇa/parvan*, MBh CE VIII.27.28 (CSL VIII.39.11, below). Cf. *Karṇa/parvan*, MBh CE VIII.27.68 (CSL VIII.40.18, below).
- 53 Further on Shalya, see MEILAND, 2005.

1–9

DHRITA·RASHTRA'S LAMENT

1.1 **T**ATO DRONE HATE, rājan, Duryodhana|mukhā nṛpāḥ  
 bhṛśam udvigna|manaso Droṇa|putram upāgaman.  
 te Droṇam anuśocantaḥ kaśma|'ābhihat'|āujasaḥ  
 paryupāsanta śoka'|ārtās tataḥ Śāradvatī|sutam.  
 te muhūrtaṃ samāśvasya hetubhiḥ śāstra|saṃmitaiḥ  
 rātry|āgame mahī|pālāḥ svāni veśmāni bhejire.

te veśmasv api, Kauravya, pṛthv"iśā n' āpnuvan sukham  
 cintayantaḥ kṣayaṃ tīvraṃ duḥkha|śoka|samanvitāḥ.

1.5 viśeṣataḥ sūta|putro, rājā c' āiva Suyodhanaḥ,  
 Duḥśāsanaś ca, Śakuniḥ Saubalaś ca mahā|balaḥ  
 uṣitās te niśāṃ tām tu Duryodhana|niveśane,  
 cintayantaḥ parikleśān Pāṇḍavānāṃ mah"|ātmanām,  
 yat tad dyūte parikliṣṭā Kṛṣṇā c' ānāyitā sabhām,  
 tat smaranto 'nuśocanto bhṛśam udvigna|cetasāḥ.  
 tathā tu saṃcintayatām tān kleśān dyūta|kāritān  
 duḥkheṇa kṣaṇa|dā, rājan, jagām' ābda|śat'|ōpamā.

tataḥ prabhāte vimale, sthitā diṣṭasya śāsane,  
 cakrur āvaśyakaṃ sarve vidhi|drṣṭena karmaṇā.

1.10 te kṛtv" āvaśya|kāryāṇi, samāśvasya ca, Bhārata,  
 yogam ājñāpayām āsur, yuddhāya ca viniryayuh.  
 Karṇaṃ senā|patim kṛtvā kṛta|kautuka|maṅgalāḥ,  
 pūjayitvā dvija|śreṣṭhān dadhi|pātra|ghṛt'|ākṣataiḥ,  
 gobhir, aśvaiś ca, niṣkaiś ca, vāsobhiś ca mahā|dhanaiḥ,  
 vandyamānā jay'|āśīrbhiḥ sūta|māgadha|bandibhiḥ.

VAISHAMPÁYANA said:

**A**FTER DRONA HAD been killed, king, in utter despair 1.1  
the kings went up to Drona's son\* with Duryódhana  
in their lead. Mourning for Drona, their vigor sapped by  
despair and pained with sorrow, they sat around the son  
of Sharádvat's daughter.\* Having consoled him for a short  
while with reasons consistent with learned texts, as night  
fell the princes retired to their own tents.

Those rulers of the earth, Kaurávyas, could not find solace  
even in their own tents. Brooding on their terrible loss, they  
were completely filled with sadness and grief. But, above 1.5  
all, the charioteer's son,\* King Suyódhana,\* Duhshásana,  
and Súbala's immensely powerful son Shákuni dwelled that  
night in Duryódhana's encampment brooding over the trou-  
bles of the great Pándavas, such as when Krishná\* was led  
to the assembly hall and tormented during the dice game.  
Remembering that and grieving, they were utterly despon-  
dent. And as they mulled over those troubles that were the  
outcome of the dice game, the night passed painfully, king,  
as though it were a hundred years.

Then, when dawn broke clear, they all observed the com-  
mand of fate and performed the obligatory observance with  
the rite prescribed by rule.

Once they had performed the obligatory rites and recov- 1.10  
ered their poise, Bhárata, they commanded that their horses  
be harnessed and went forth for battle—the auspicious cer-  
emonies completed after they had made Karna general and  
honored the finest brahmins with barley-corn, ghee, bowls  
of yoghurt, cows and horses, golden collars and costly gar-

tath” áiva Pāṇḍavā, rājan, kṛta|pūrv’|āhṇika|kriyāḥ  
śibirān nirayayus tūrṇaṃ yuddhāya kṛta|niścayāḥ.

tataḥ pravavṛte yuddhaṃ tumulaṃ, loma|harṣaṇaṃ  
Kurūṇāṃ Pāṇḍavānāṃ ca paraspara|jay’|āiṣiṇām.

1.15 tayor dve divase yuddhaṃ Kuru|Pāṇḍava|senayoh  
Karṇe senā|patau, rājan, babhūv’ ādbhuta|darśanaṃ!

tataḥ śatru|kṣayaṃ kṛtvā su|mahāntaṃ raṇe Vṛṣaḥ  
paśyatām Dhārtarāṣṭrāṇām Phālgunena nipātitaḥ.

tatas tu Saṃjayaḥ sarvaṃ gatvā Nāga|puraṃ drutam  
ācaṣṭa Dhṛtarāṣṭrāya yad vṛttaṃ Kuru|jāṅgale.

JANAMEJAYA uvāca:

Āpageyaṃ hataṃ śrutvā, Droṇaṃ c’ āpi mahā|ratham,  
ājagāma parām ārtiṃ vṛddho rāj” Āmbikā|sutaḥ.

sa śrutvā nihataṃ Karṇaṃ Duryodhana|hit’|āiṣiṇaṃ,  
kathaṃ, dvija|vara, prāṇān adhārayata duḥkhitaḥ?

1.20 yasmiñ jay’|āśāṃ putrāṇām samamanyata pārthivaḥ,  
tasmin hate sa Kauravyaḥ kathaṃ prāṇān adhārayat?

dur|maraṃ tad ahaṃ manye nṛṇāṃ kṛcchre ’pi vartatām,  
yatra Karṇaṃ hataṃ śrutvā n’ ātyajaj jīvitaṃ nṛpaḥ.

tathā Śāntanavaṃ vṛddhaṃ, brahman, Bāhlikam eva ca,  
Droṇaṃ ca, Somadattaṃ ca, Bhūriśravasaṃ eva ca,

tath” áiva c’ ānyān suhṛdaḥ, putrān, pautrāṃś ca pātitaṃ

ments. All the while they were lauded with blessings for victory from the charioteers, panegyrists and bards.

Similarly, king, the Pándavas, their morning rites completed, quickly set out from camp resolved on battle.

The Kurus and Pándavas then resumed their tumultuous, hair-raising battle, each eager for victory over the other. The two armies of the Kurus and Pándavas battled for two days during Karna's time as general, king. It was a spectacular sight! 1.15

Then, after he had destroyed a vast number of enemies in the battle, Vrisha\* was felled by Phálguna while the Dhar-taráshttras looked on.

Sánjaya then went quickly to Naga·pura\* and related to Dhrita-rashtra everything that had happened on the plain of the Kurus.

JANAM·ÉJAYA said:

When he heard that the son of the river\* and the great warrior Drona had been struck down, the old king, Ámbika's son, became terribly distressed. In such pain after hearing that Karna, who sought the best for Duryódhana, had been killed, best of brahmins, how did he hold his life together? The king had fancied that hope for his sons' victory lay on that man. When he was killed, how did that Kaurávyas hold his life together? I reckon it's difficult to die—even when men are in such a crisis!—since the king did not give up his life once he'd heard that Karna had been killed. Similarly, brahmin, having heard that Shántanu's distinguished son,\* Báhlika, Drona, Soma-datta and Bhuri-shravas, and other 1.20

śrutvā yan n' ājahāt prāṇāṃs, tan manye duḥkaram, dvija!  
 etan me sarvam ācakṣva vistareṇa, mahā|mune,  
 na hi tṛpyāmi pūrveṣāṃ śṛṇvānaś caritaṃ mahat!

VAISAMPĀYANA uvāca:

- 2.1 HATE KARṆE, mahā|rāja, niśi Gāvalgaṇis tadā  
 dīno yayau Nāga|puram aśvair vāta|samair jave.  
 sa Hāstina|puram gatvā bhṛṣam udvigna|cetanaḥ  
 jagāma Dhṛtarāṣṭrasya kṣayaṃ prakṣiṇa|bāndhavam.  
 sa tam udvīkṣya rājānaṃ kaśmal'|ābhihat'|āujasam  
 vavande prāñjalir bhūtvā mūrdhnā pādaḥ nṛpasya ha.  
 saṃpūjya ca yathā|nyāyaṃ Dhṛtarāṣṭraṃ mahī|patim,  
 «hā kaṣṭam! iti» c' ōktvā sa tato vacanam ādade:
- 2.5 «Saṃjayo 'haṃ, kṣiti|pate. kac cid āste sukhaṃ bhavān?  
 sva|doṣeṇ' āpadaṃ prāpya kac cin n' ādya vimuhyasi?  
 hitāny uktāni Vidura|Droṇa|Gāṅgeya|Keśavaḥ  
 a|grhītāny anusmṛtya, kac cin na kuruṣe vyathām?  
 Rāma|Nārada|Kaṇv'|ādyair hitam uktaṃ sabhā|tale  
 na grhītam anusmṛtya, kac cin na kuruṣe vyathām?  
 suhr̥das tvadd|hite yuktān Bhīṣma|Droṇa|mukhān paraiḥ  
 nihatān yudhi saṃsmṛtya, kac cin na kuruṣe vyathām?»  
 tam evaṃ|vādinam rājā sūta|putraṃ kṛt'|āñjalim  
 su|dīrgham atha niḥśvasya duḥkh'|ārta idam abravīt.



## DHRITA·RASHTRA'S LAMENT

allies, sons and grandsons, had been felled, he did not give up his own life. I reckon this is remarkable, brahmin!

Great sage, tell me everything at length. For I'm not yet sated as I listen to the great deeds of my ancestors!

VAISHAMPÁYANA said:

AFTER KARNA HAD been killed, great king, Gaválgana's 2.1  
dejected son\* then traveled through the night to Naga-pura  
using horses equal to the wind in speed. Having gone to  
Hástina-pura, in utter despair he went to Dhrita-rashtra's  
residence, which had been emptied of his kinsmen. Looking  
up at that king, whose vigor had been sapped by despair,  
he joined his hands together and honored him with his  
head lowered to the king's feet. And once he had properly  
honored Dhrita-rashtra, the lord of the earth, he gasped out,  
"Ah! This is wretched!" and then began this speech:

"I am Sánjaya,\* lord of the earth. Are you content, sir? 2.5  
Having brought about this disaster through your own fail-  
ings, are you not now bewildered? Remembering the good  
advice offered by Vídura, Drona, Ganga's son\* and Ké-  
shava\* that you did not accept, don't you feel devastated?  
Remembering the good advice offered by Rama, Nárada,  
Kanva and others on the assembly hall floor that you did  
not accept, don't you feel devastated? Now that you recall  
your allies led by Bhishma and Drona who, intent on your  
well-being, were slain in battle by enemies, don't you feel  
devastated?"

To the charioteer's son\* who had joined his palms to-  
gether and spoken this, the distressed king, after sighing at  
length, then said this.

DHṚTARĀṢṬRA uvāca:

- 2.10 «Āpageye hate śūre divy'āstravati, Saṃjaya,  
 Droṇe ca param'êṣv'āse bhṛśaṃ me vyathitaṃ manah,  
 yo rathānāṃ sahasrāṇi daṃśitānāṃ daś' āiva tu  
 ahany ahani tejasvī nijaghne Vasu|saṃbhavaḥ.  
 taṃ hataṃ Yajñasenasya putreṇ' ēha Śikhaṇḍinā  
 Pāṇḍavey'ābhiguptena śrutvā me vyathitaṃ manah!  
 Bhārgavaḥ pradadau yasmai param'āstraṃ mah"āhave;  
 sāksād Rāmeṇa yo bālye dhanur|veda upākṛtaḥ;  
 yasya prasādāt Kaunteyā rāja|putrā mahā|rathāḥ  
 mahā|rathatvaṃ saṃprāptās, tath" ānye vasu|dh"ādhīpāḥ;  
 2.15 taṃ Droṇaṃ nihataṃ śrutvā  
 Dhṛṣṭadyumnena saṃyuge,  
 satya|saṃdhaṃ, mah"êṣv'āsaṃ,  
 bhṛśaṃ me vyathitaṃ manah!  
 yayor loke pumān astre na samo 'sti catur|vidhe;  
 tau Droṇa|Bhīṣmau śrutvā tu hatau me vyathitaṃ manah!  
 trailokye yasya c' āstreṣu na pumān vidyate samaḥ,  
 taṃ Droṇaṃ nihataṃ śrutvā kim akurvata māmakāḥ?  
 saṃśaptakānāṃ ca bale Pāṇḍavena mah"ātmanā  
 Dhanamjayena vikramya gamite Yama|sādanam,  
 Nārāyaṇ'āstre nihate Droṇa|putrasya dhīmataḥ,  
 vipradruteṣv anīkeṣu, kim akurvata māmakāḥ?  
 vipradrutān ahaṃ manye nimagnāñ śoka|sāgare  
 2.20 plavamānān hate Droṇe, sanna|naukān iv' āṇave!

## DHRITA·RASHTRA'S LAMENT

DHRITA·RASHTRA said:

"When the river's heroic son who possessed the divine 2.10  
weapons was struck down, Sánjaya, and then Drona the  
superb archer too, I was utterly devastated! The Vasus' pow-  
erful offspring\* struck down ten thousand armor-clad war-  
riors day after day. When I heard that he had been killed  
here by Yajna-sena's son Shikhándin, who was protected by  
the Pándava,\* I was devastated!

Bhárgava\* gave a superb missile to Drona for a great bat-  
tle. Rama\* himself granted him the lore of archery when he  
was a child. Through his graciousness those great warriors,  
Kunti's sons\* the princes, and other rulers of the earth, be-  
came great warriors. When I heard that Drona, a mighty 2.15  
archer who was true to his promises, had been killed in  
battle by Dhrishta-dyumna, I was utterly devastated!

In this world there is no man the equal of those two in  
the four kinds of weapons; when I heard that Drona and  
Bhishma had been struck down, I was devastated!

When they heard that Drona had been killed, to whom  
no man in the triple-world is the equal in weapons, what  
did my sons do? And when the great Pándava Dhanan-ja-  
ya\* attacked and sent the army of oath-bound warriors\* to  
Yama's place, and when the Naráyana weapon of Drona's  
intelligent son had been struck down, and when my armies  
fled, what did my sons do?

I think they fled and sank into an ocean of grief when 2.20  
Drona was killed, drifting as though shipless in the sea!

Duryodhanasya, Karṇasya, Bhojasya Kṛtavarmaṇaḥ,  
Madra|rājasya Śalyasya, Drauṇeś c' āiva, Kṛpasya ca,  
mat|putrasya ca śeṣasya, tath" ānyeṣāṃ ca, Saṃjaya,  
vipradruteṣv anīkeṣu mukha|varṇo 'bhavat katham?  
etat sarvaṃ yathā vṛttaṃ, tathā, Gāvalgaṇe, mama  
ācakṣva Pāṇḍaveyānāṃ māmakānāṃ ca vikramam!»

SAMJAYA uvāca:

«tav' āparādhād yad vṛttaṃ Kauraveyeṣu, māriṣa,  
tac chrutvā mā vyathāṃ kārṣīr! diṣṭe na vyathate budhaḥ.  
yasmād a|bhāvī bhāvī vā bhaved artho naraṃ prati  
2.25 a|prāptau tasya, vā prāptau na kaś cid vyathate budhaḥ!»

DHṚTARĀṢṬRA uvāca:

«na vyath" ābhyadhikā kā cid vidyate mama, Saṃjaya;  
diṣṭam etat purā manye. kathayasva yath" |ēcchakam!»

SAMJAYA uvāca:

3.1 «HATE DRONE mah" |ēṣv|āse tava putrā mahā|rathāḥ  
babhūvur a|svastha|mukhā, viṣaṇṇā, gata|cetasah.  
avān|mukhāḥ śastra|bhṛtaḥ sarva eva, viśāṃ pate,  
avekṣamāṇāḥ śok'|ārtā n' ābhyabhāṣan parasparam.  
tān dṛṣṭvā vyathit'|ākārān sainyāni tava, Bhārata,  
ūrdhvam eva niraikṣanta duḥkha|trastāny anekasāḥ.  
śastrāny eṣāṃ tu, rāj'|ēndra, śoṇit'|āktāni sarvaśaḥ  
prābhraśyanta kar'|āgrebhyo, dṛṣṭvā Droṇaṃ hataṃ yudhi.  
3.5 tāni baddhāny, a|riṣṭāni, lambamānāni, Bhārata,  
adṛśyanta, mahā|rāja, nakṣatrāṇi yathā divi.

## DHRITA·RASHTRA'S LAMENT

When the armies had fled, what was the color of the faces of Duryódhana, Karna, the Bhoja Krita-varman, Shalya the king of the Madras, Drona's son and Kripa, and of my surviving sons, and of the others, Sánjaya? Exactly as it all happened, son of Gaválgana, tell me about the valor of Pandu's and my sons!"

SÁNJAYA said:

"Once you've heard what has happened to the Kaurávyas because of your mistake, dear friend, don't be devastated! A wise man does not become devastated at fate. Since a goal may be either destined or not for a man, whether it has or has not been attained a wise man does not become devastated!" 2.25

DHRITA·RASHTRA said:

"I'm not overly devastated, Sánjaya. I reckon it was fated already. Report as you see fit!"

SÁNJAYA said:

"WHEN DRONA the great archer was killed, your sons the great warriors became dejected and dispirited, their faces ill. All those weapon-bearers had downcast faces, lord of the people, and, looking about tormented by grief, did not utter a word to one another. 3.1

Seeing their devastated faces, Bhárata, your troops looked upwards repeatedly, quivering with distress. Having seen Drona killed in battle, lord of kings, their weapons slipped from their fingertips, completely smothered in blood. Those weapons still gripped, Bhárata, boding misfortune as they sank down, looked like stars sinking in the sky, great king. 3.5

tathā tu stimitaṃ dr̥ṣṭvā, gata|sattvam, avasthitam  
balaṃ tava, mahā|rāja, rājā Duryodhano 'bravīt:

‘bhavatāṃ bāhu|vīryaṃ hi samāśritya mayā yudhi  
Pāṇḍaveyaḥ samāhūtā yuddhaṃ c' êdaṃ pravartitam!  
tad idaṃ nihate Droṇe viṣaṇṇam iva lakṣyate;  
yudhyamānās ca samare yodhā vadhyaṃti sarvaśaḥ.  
jayo v' āpi vadhō v' āpi yudhyamānasya saṃyuge;  
bhavet kim atra citraṃ vai? yudhyadhvaṃ sarvato|mukhāḥ!

3.10 paśyadhvaṃ ca mah" |ātmanaṃ

Karṇaṃ Vaikartanaṃ yudhi  
pracarantaṃ mah" |êṣv|āsaṃ

divyair astrair mahā|balaṃ!  
yasya vai yudhi saṃtrāsāt Kuntī|putro Dhanamjayah  
nivartate sadā mandah, siṃhāt kṣudra|mṛgo yathā;  
yena nāg' |āyuta|prāṇo Bhīmaseno mahā|balaḥ  
mānuṣeṇ' āiva yuddhena tām avasthāṃ praveśitaḥ;  
yena divy' |āstra|vic chūro māyāvī sa Ghaṭotkacaḥ  
a|moghayā raṇe śaktyā nihato bhairavaṃ nadan;  
tasya dur|vāra|vīryasya, satya|saṃdhasya, dhīmataḥ  
bāhvor draviṇam akṣayyam adya drakṣyatha saṃyuge!

3.15 Droṇa|putrasya vikrāntaṃ, Rādheyasy' āiva c' ōbhayaḥ

paśyantū Pāṇḍu|putrās te, Viṣṇu|Vāsavayor iva!  
sarva eva bhavantaś ca śāktāḥ pratyekaśo 'pi vā  
Pāṇḍu|putrān rāṇe hantuṃ sa|sainyān. kim u saṃhatāḥ?  
vīryavantaḥ, kṛt' |āstrās ca, drakṣyath' ādya parasparam!»

But, seeing your army standing by motionless like this, its courage gone, great king, King Duryódhana said:

‘Relying upon your strength of arms in battle, good men, I challenged Pandu’s sons to battle, and this battle has come to pass! With Drona killed everything seems hopeless; but warriors fighting in war are always killed. There is either victory or death for one fighting in battle. Should it be so strange in this case? Face all directions and fight!

Look at great Karna Vaikártana as that mighty archer 3.10  
roams about in battle with his divine weapons! It is for fear of him in battle that Kunti’s weak son Dhanan-jaya always retreats, like a small deer from a lion. It was by him, fighting by ordinary means alone,\* that mighty Bhima-sena, whose power is like a myriad of elephants, was brought to this situation. With his unerring spear, it was he who killed Ghatótkacha in battle as he roared horrifically, though that hero knew the divine weapons and had the power of illusion. Today you will see in battle the unrelenting strength of the arms of that brilliant man whose vigor is irrepressible and who holds to his promises!

Let Pandu’s sons see that the might of both Drona’s and 3.15  
Radha’s sons\* is like that of Vishnu and Indra! All of you good men are certainly able, even single-handedly, to kill in battle the sons of Pandu with their armies. How much more if united? You’re strong and skilled with your weapons! Look to one another today!”

SAMJAYA uvāca:

- «evam uktvā tataḥ Karṇaṃ cakre senā|patiṃ tadā  
tava putro mahā|vīryo bhrātṛbhiḥ sahito, 'n|agha.  
saināpatyam ath' āvāpya Karṇo, rājan, mahā|rathaḥ  
simha|nādaṃ vinady' ōccaiḥ prāyudhyata raṇ'|ōtkataḥ.  
sa Sṛñjayānāṃ sarveṣāṃ, Pāñcālānāṃ ca, mārīṣa,  
Kekayānāṃ, Videhānāṃ cakāra kadanāṃ mahat.  
3.20 tasy' eṣu|dhārāḥ śataśaḥ prādur āsañ char'|āsanāt  
agre puñkheṣu saṃsaktā, yathā bhramara|pañktayaḥ.  
sa pīdayitvā Pāñcālān, Pāṇḍavāṃś ca tarasvinaḥ,  
hatvā sahasraśo yodhān Arjunena nipātitaḥ!»

VAISAMPĀYANA uvāca:

- 4.1 ETAC CHRUTVĀ, mahā|rāja, Dhṛtarāṣṭro 'mbikā|sutaḥ,  
śokasy' āntam a|paśyan vai, hataṃ matvā Suyodhanam,  
vihvalaḥ patito bhūmau naṣṭa|cetā iva dvipaḥ.  
tasmin nipatite bhūmau vihvale rāja|sattame,  
ārta|nādo mahān āsīt strīṇāṃ, Bharata|sattama.  
sa śabdaḥ pṛthivīm sarvāṃ pūrayām āsa sarvaśaḥ.  
śok'|ārṇave mahā|ghore nimagnā Bharata|striyaḥ  
rurudur duḥkha|śok'|ārtā, bhṛśam udvigna|cetasāḥ.  
4.5 rājānaṃ ca samāsādyā Gāndhārī, Bharata'|rṣabha,  
niḥsaṃjñā patitā bhūmau, sarvāṇy antaḥ|purāṇi ca.  
tatas tāḥ Saṃjayo, rājan, samāśvāsayaḥ āturaḥ,  
muhyamānāḥ su|bahuśo muñcantyo vāri netrajam.  
samāśvastāḥ striyas tās tu vepamānā muhur muhuḥ,  
kadalya iva vātena dhūyamānāḥ samantataḥ.



SÁNJAYA said:

"After saying this, faultless one, together with his brothers your immensely powerful son made Karna general. Then, king, once he'd gained the generalship, the mighty warrior Karna loudly roared a lion's roar and attacked, furious in battle. Dear friend, he caused great carnage among all the Srínjayas, Panchálas, Kékayas and Vidéhas. Arrow volleys 3.20 appeared from his bow by the hundred joined nock to tip like a row of bees. After torturing the Panchálas and the bold Pándavas and killing warriors by the thousand, he was felled by Árvjuna!"

VAISHAMPÁYANA said:

WHEN HE HEARD this, great king, Ámbika's son Dhrita- 4.1 rashtra thought Suyódhana already dead and, seeing no end to his grief, fell to the ground in anguish like an elephant bereft of sense.

When that best of kings fell to the ground in anguish, there was a great cry of pain from the women, best of Bharatas.\* That sound spread out everywhere over the entire earth. Sinking into a terrible sea of grief, the Bharata women, traumatized by misery and grief, wailed in utter despair. And once she reached the king, bull among Bharatas, 4.5 Gandhári fell unconscious on the ground, as did all the women living in the palace.

King, Sánjaya then consoled those suffering and bewildered women as they continually shed many tears. But, though he comforted them, they trembled incessantly like banana trees thoroughly shaken by the wind.

rājānaṃ Viduraś c' āpi prajñā|cakṣuṣaṃ tīśvaram  
 āśvāsayāṃ āsa tadā, siñcaṃṣ toyena Kauravam.  
 sa labdhvā śanakaiḥ saṃjñāṃ, tās ca dṛṣṭvā striyo nṛpaḥ,  
 unmatta iva, rāj'ēndra, sthitas tūṣṇīm, viśāṃ pate.

4.10 tato dhyātvā ciraṃ kālāṃ, niḥśvasya ca punaḥ punaḥ,  
 svān putrān garhayāṃ āsa, bahu mene ca Pāṇḍavān.  
 garhayaṃś c' ātmano buddhiṃ, Śakuneḥ Saubalasya ca,  
 dhyātvā tu su|ciraṃ kālāṃ, vepamāno muhur muhuḥ,  
 saṃstabhya ca mano bhūyo rājā dhairya|samanvitaḥ  
 punar Gāvalgaṇiṃ sūtaṃ paryapṛcchata Saṃjayaṃ.

«yat tvayā kathitaṃ vākyaṃ, śrutaṃ, Saṃjaya, tan mayā.  
 kac cid Duryodhanaḥ, sūta, na gato vai Yama|kṣayam?  
 jaye nirāśaḥ putro me satataṃ jaya|kāmuḥ;  
 brūhi, Saṃjaya, tattvena punar uktāṃ kathāṃ imām!»

4.15 evam ukto 'bravīt sūto rājānaṃ, Janamejaya:  
 «hato Vaikartano, rājan, saha putrair mahā|rathaḥ,  
 bhrātṛbhiś ca mah'ēṣv|āsaiḥ sūta|putrais tanu|tyajaiḥ!  
 Duḥśāsanaś ca nihataḥ Pāṇḍavena yaśasvinā,  
 pītaṃ ca rudhiraṃ kopād Bhīmasenena saṃyuge!»

VAIŚAMPĀYANA UVĀCA:

5.1 ITI ŚRUTVĀ, mahā|rāja, Dhṛtarāṣṭro 'mbikā|sutaḥ  
 abravīt Saṃjayaṃ sūtaṃ śoka|saṃvigna|mānasaḥ:

And then, sprinkling the Káurava king with water, Vídura revived the lord whose eyes were wisdom.\* After gradually regaining consciousness and seeing those women, lord of kings, the king silently stood up as though he was drunk, lord of the people. He brooded for a long time and sighed continually and then condemned his own sons and praised the Pándavas. 4.10

Condemning his own judgement and that of Súbala's son Shákuni, he brooded for a very long time, trembling continually all the while. Composing his mind and filled with resolve once again, the king further questioned Gavál-gana's son, the herald Sánjaya.

"I have listened to this statement you've narrated, Sánjaya. Herald, why has Duryódhana not gone to Yama's house? My son who always longed for victory has no hope for victory. Tell me again truthfully, Sánjaya, this tale you've told!"

Spoken to in this way, Janam-éjaya, the herald said to the king: "King, that mighty warrior Vaikártana\* has been killed together with his sons and brothers, those mighty archers the charioteer's sons who put their lives at risk! And Duhshásana has been killed by the celebrated Pándava. And out of rage Bhima-sena quaffed his blood in the battle!" 4.15

VAISHAMPÁYANA said:

AFTER HEARING THIS, great king, Ámbika's son Dhrita-rashtra, his mind feverish with grief, said to the herald Sánjaya: 5.1

«duṣ|praṇītena me, tāta, putrasy' â|dīrgha|jīviṇaḥ  
hataṃ Vaikartanaṃ śrutvā śoko marmāṇi kṛntati.  
tasya me saṃśayaṃ chindhi duḥkha|pāraṃ titīṣataḥ!  
Kurūṇāṃ Sṛñjayānāṃ ca ke ca jīvanti? ke mṛtāḥ?»

SAMJAYA uvāca:

«hataḥ Śāmtanavo, rājan, dur|ādharṣaḥ pratāpavān,  
hatvā Pāṇḍava|yodhānām arbudaṃ daśabhir dinaiḥ.  
5.5 tathā Droṇo mah" |êṣv|āsaḥ Pañcālānām ratha|vrajān  
nihatya yudhi dur|dharṣaḥ paścād rukma|ratho hataḥ.  
hata|śeṣasya Bhīṣmeṇa Droṇena ca mah" |ātmanā  
ardhaṃ nihatya sainyasya Karṇo Vaikartano hataḥ.

Vivimśatir, mahā|rāja, rāja|putro mahā|balaḥ  
Ānarta|yodhāñ śataśo nihatya nihato raṇe.  
tathā putro Vikarṇas te kṣatra|vratam anusmaran  
kṣīṇa|vāh' |āyudhaḥ śūraḥ sthito 'bhimukhataḥ parān,  
ghora|rūpān parikleśān Duryodhana|kṛtān bahūn,  
prati|jñāṃ smaratā c' âiva Bhīmasenena pātitaḥ.  
5.10 Vind' |Ānuvindāv Āvantlyau rāja|putrau mahā|rathau  
kṛtvā tv a|sukaraṃ karma gatau Vaivasvata|kṣayam.

Sindhu|rāṣṭra|mukhān' īha daśa rāṣṭrāṇi yāni ha,  
vaśe tiṣṭhanti vīrasya yaḥ sthitas tava śāsane.  
akṣauhiṇīr daś' âikāṃ ca vinirjitya śitaiḥ śaraiḥ  
Arjunena hato, rājan, mahā|vīryo Jayadrathaḥ.

“Dear fellow, having heard that Vaikártana was killed due to the poor leadership of my son who has not lived long, grief tears my guts apart. I want to bring an end to my pain! Cut away my doubts about this! Of the Kurus and Srínjayas, who live? And who are dead?”

SÁNJAYA said:

“King, Shántanu's majestic and unassailable son was killed after he'd slaughtered a mass of Pándava warriors over ten days. Similarly, unconquerable Drona, the mighty 5.5 archer with the golden chariot, was killed from behind after slaughtering hordes of Panchála warriors in battle. Karna Vaikártana was killed after he had slaughtered half those troops left surviving by Bhishma and great Drona.

The powerful prince Vivínshati was killed in battle, great king, after destroying warriors from Ánarta by the hundred. And your son, the hero Vikárna, recalling his warrior's vow when he'd lost his horses and weapons, stood facing his enemies. Remembering his vow and the many terrible troubles brought about by Duryódhana, Bhima·sena felled him. Vin- 5.10 da and Anuvínda, both mighty warrior princes from Avánti, went to Yama's home after performing a task that was not easy.

Ten kingdoms having the kingdom of Sindhu at their head were under the authority of a hero who obeyed your command. King, that powerful man Jayad·ratha was slaughtered by Árjuna after he defeated eleven *aksháuhini* armies\* with his sharp arrows.

tathā Duryodhana|sutas tarasvī, yuddha|dur|madaḥ,  
 vartamānaḥ pituḥ śāstre Saubhadreṇa nipātitaḥ.  
 tathā Dauḥśāsaniḥ śūro, bāhu|śālī, raṇ'|ôtkataḥ  
 Draupadeyena saṃgamyā gamito Yama|sādanam.

5.15 Kirātānām adhipatiḥ sāgar'|ānūpa|vāsinām,  
 deva|rājasya dharm'|ātmā priyo bahu|mataḥ sakhā,  
 Bhagadatto mahī|pālaḥ kṣatra|dharma|rataḥ sadā,  
 Dhanamjayena vikramya gamito Yama|sādanam.

tathā Kaurava|dāyādo nyasta|śastro, mahā|yaśāḥ,  
 hatō Bhūriśravā, rājañ, śūraḥ Sātyakinā yudhi.  
 Śrutāyur, api c' Âmbaṣṭhaḥ kṣatriyāṇām dhuraṃ|dharah  
 carann a|bhītavat saṃkhye nihataḥ Savyasācinā.  
 tava putraḥ sad" âmarṣī, kṛt'|âstro, yuddha|dur|madaḥ  
 Duḥśāsano, mahā|rāja, Bhīmasenena pātitaḥ.

5.20 yasya, rājan, gaj'|ānīkaṃ bahu|sāhasram, adbhutam,  
 Sudakṣiṇaḥ sa saṃgrāme nihataḥ Savyasācinā.  
 Kosalānām adhipatir hatvā bahu|matān parān  
 Saubhadreṇ' êha vikramya gamito Yama|sādanam.  
 bahuśo yodhayitvā tu Bhīmasenam mahā|ratham  
 Citrasenas tava suto Bhīmasenena pātitaḥ.

Madra|rāj'|ātmajaḥ śūraḥ, pareṣām bhaya|vardhanaḥ,  
 asi|carma|dharah, śrīmān Saubhadreṇa nipātitaḥ.

samaḥ Karṇasya samare yaḥ, sa Karṇasya paśyataḥ  
 Vṛṣaseno mahā|tejāḥ, śīghr'|âstro, dr̥ḍha|vikramaḥ,

5.25 Abhimanyor vadham śrutvā, prati|jñām api c' ātmanaḥ,  
 Dhanamjayena vikramya gamito Yama|sādanam.

In the same way, while following his father's command, Duryódhana's bold and battle-mad son was felled by Subhádra's son. And Duhshásana's heroic son, strong-armed and furious in battle, was sent to Yama's house by Dráupadi's boy after he came upon him.

The coast-dwelling Kirátas' ruler Bhaga·datta, the soul 5.15  
of the law, a much esteemed and dear friend of the king of the gods, was a king always devoted to the warriors' law. He was attacked by Dhanan·jaya and sent to Yama's place.

And the very famous kinsman of the Káuravas, king, the heroic Bhuri-shravas, gave up his weapon and was killed in battle by Sátyaki. And Shrutáyus too, a leader of kshatriyas from Ambáshtha roaming about fearlessly in battle, was killed by the Left-handed archer.\* Your ever impatient son Duhshásana, great king, battle-mad and skilled with his weapons, was felled by Bhima·sena. Sudákshina, king, 5.20  
whose stupendous army of elephants numbered in the many thousands, was killed in battle by the Left-handed archer. After he had killed highly esteemed enemies, the ruler of Kósala was attacked by Subhádra's boy and sent to Yama's house. And having fought many times with the mighty warrior Bhima·sena, your son Chitra·sena was felled by Bhima·sena. The heroic son of the king of the Madras instilled fear among his enemies. That illustrious man wielding sword and shield was felled by Subhádra's son.

The equal of Karna in battle, Vrisha·sena had great en- 5.25  
ergy, swift missiles and firm courage. While Karna looked on Dhanan·jaya attacked and sent him to Yama's house, as had been his promise after hearing about the death of Abhimányu.

nityaṃ prasakta|vairo yaḥ Pāṇḍavaīḥ pṛthivī|patiḥ,  
viśrāvya vairam, Pārthena Śrutāyuh sa nipātitaḥ.  
Śalya|putras tu vikrāntaḥ Sahadevena, mārīṣa,  
hato Rukmaratho, rājan, bhrātā mātula|jo yudhi.  
rājā Bhagīratho vṛddho, Bṛhatkṣatraś ca Kekayaḥ,  
parākramantau vikrāntau nihatau vīryavattarau.

Bhagadatta|suto, rājan, kṛta|prajño, mahā|balaḥ,  
śyenavac caratā saṃkhye Nakulena nipātitaḥ.

5.30 pitā|mahas tava tathā Bāhlikaḥ saha Bāhlikaīḥ  
nihato Bhīmasenena mahā|bala|parākramaḥ.  
Jayatsenas tathā, rājañ, Jārāsaṃdhir mahā|balaḥ  
Māgadho nihataḥ saṃkhye Saubhadreṇa mah”|ātmanā.  
putras te Durmukho, rājan, Duḥsahaś ca mahā|rathaḥ  
gadayā Bhīmasenena nihatau śūra|māninau.  
Durmarṣaṇo, Durviṣaho, Durjayaś ca mahā|rathaḥ  
kṛtvā tv a|sukaram karma gatā Vaivasvata|kṣayam.

ubhau Kaliṅga|Vṛṣakau bhrātarau yuddha|dur|madau  
kṛtvā c’ â|sukaram karma gatau Vaivasvata|kṣayam.

5.35 sacivo Vṛṣavarmā te śūraḥ parama|vīryavān  
Bhīmasenena vikramya gamito Yama|sādanam.  
tath” âiva Pauravo rājā nāg’|âyuta|balo mahān  
samare Pāṇḍu|putreṇa nihataḥ Savyasācinā.



Shrutáyus, a lord of the earth who had always borne a grudge for the Pándavas, was felled by Pritha's son\* after he crowed about that grudge. Shalya's courageous son Rukma-ratha, dear friend, was slain in battle by Saha-deva, though he was his brother, the son of his maternal uncle. The old king Bhagíratha and the Kékaya Brihat-kshatra were both courageous. They were killed while advancing, though they were the more powerful.

King, Bhaga-datta's wise and powerful son was felled in battle by Nákula, who moved like a bird of prey. And 5.30  
your grandfather, Báhlika, who had immense power and strength, was killed along with the Báhlika people by Bhima-sena. And the Mágadha Jayat-sena, the immensely powerful son of Jara-sandha, was killed in battle by Subhádra's great son. Your son Dúrmukha, king, and the mighty warrior Dúhsaha, both esteemed as heroes, were struck down by Bhima-sena with his club. Durmárshana, Dúrvishaha and the great warrior Dúrjaya, after performing a most difficult task, went to Yama's house.

Both the brothers Kalínga and Vríshaka were mad for battle. After performing a most difficult task, they went to Yama's house. Your minister Vrisha-varman was a hero pos- 5.35  
sessing the utmost strength. Bhima-sena attacked him and sent him to Yama's house. Similarly, the mighty king Páura-va, whose strength was like that of a myriad of elephants, was killed in battle by Pandu's son, the Left-handed archer.

Vasātayo, mahā|rāja, dvi|sāhasrāḥ prahāriṇaḥ,  
 Śūrasenās ca vikrāntāḥ sarve yudhi nipātitaḥ.  
 Abhīṣāhāḥ kavacinaḥ praharanto raṇ'|ōtkatāḥ,  
 Śibayaś ca rath'|ōdārāḥ Kaliṅga|sahitā hatāḥ.  
 Gokule nitya|saṃvṛddhā yuddhe parama|kopanāḥ  
 te 'pāvṛttaka|vīrās ca nihatāḥ Savyasācinā.

5.40 Śreṇayo bahu|sāhasrāḥ saṃśaptaka|gaṇās ca ye,  
 te sarve Pārtham āsādyā gatā Vaivasvata|kṣayam.

syālau tava, mahā|rāja, rājānau Vṛṣak'|Ācalau  
 tvad|artham ativikrāntau nihatau Savyasācinā.  
 Ugrakarmā mah" |ēṣv|āso nāmataḥ, karmatas tathā,  
 Śālva|rājo mahā|bāhur Bhīmasenenena pātitaḥ.  
 Oghavāṃś ca, mahā|rāja, Bṛhantaḥ sahatau raṇe,  
 parākramantau mitr'|ārthe, gatau Vaivasvata|kṣayam.  
 tath" āiva rathinām śreṣṭhaḥ Kṣemadhūrtir, viśaṃ pate,  
 nihato gadayā, rājan, Bhīmasenenena saṃyuge.

5.45 tathā, rājan, mah" |ēṣv|āso Jalasaṃdho mahā|balaḥ  
 su|mahat kadanam kṛtvā hataḥ Sātyakinā raṇe.  
 Alambuṣo rākṣas'|ēndraḥ khara|bandhura|yānavān  
 Ghaṭotkacena vikramya gamito Yama|sādanam.  
 Rādheyāḥ sūta|putrās ca bhrātaraś ca mahā|rathāḥ,  
 Kekayāḥ sarvaśaś c' āpi nihatāḥ Savyasācinā.

Mālavā, Madrakās c' āiva, Drāviḍās c' ōgra|karmināḥ,  
 Yaudheyās ca, Lalitthās ca, Kṣudrakās c' āpy, Uśīnarāḥ,  
 Māvellakās, Tuṇḍikerāḥ, Sāvitrīputrakās ca ye,  
 prācy'|ōdīcyāḥ, pratīcyās ca, dākṣiṇātyās ca, mārīṣa,

Great king, two thousand Vasáti champions and all the courageous Shura-senas were felled in the war. The armored Abhisháhas, and the Shibis along with the Kalíngas, all excellent warriors, were killed while attacking, furious in battle. They who had always prospered in Go-kula were tremendously furious in battle. As those heroes retreated they were killed by the Left-handed archer. The many thousands of Shrenis and the hordes of oath-bound warriors all went to Yama's house after attacking Pritha's son. 5.40

Your two brothers-in-law, the kings Vríshaka and Áchala, were killed by the Left-handed archer as they boldly advanced for your cause. The mighty-armed king of the Shalvas, a mighty archer 'Fierce' by name and deed,\* was felled by Bhima-sena. Óghavat and Brihánta, great king, together showed courage in battle for their ally's cause and went to Yama's house. Similarly, lord of the people, Kshema-dhurti, the finest of chariot-warriors, was struck down in battle by Bhima-sena with his club, king. And, king, the immensely powerful, mighty archer Jala-sandha caused massive carnage and then was killed in battle by Sátyaki. The demon-lord Alámbusha, who traveled in a beautiful vehicle pulled by donkeys, was attacked by Ghatótkacha and sent to Yama's place. Those mighty warrior brothers, the sons of Radha and the charioteer, and the Kékayas as well, were completely annihilated by the Left-handed archer. 5.45

The Málavas, Mádrakas and aggressive Dravidians, the Yaudhéyas, Lalítthas, Kshúdrakas, Ushi-naras, Mavéllakas, Tundikéras, Savítri-pútrakas, those from the north, east, west and south, dear friend, and hordes of foot-soldiers were killed, and millions of horses and multitudes of chariots 5.50

5.50 pattīnām nihatāḥ saṃghā, hayānām prayutāni ca,  
 ratha|vrajās ca nihatā, hatās ca vara|vāraṇāḥ.  
 sa|dhvajāḥ, s'āyudhāḥ śūrāḥ, sa|varm'āmbara|bhūṣaṇāḥ,  
 kālena mahat" āyastāḥ, kuśalair ye ca vardhitāḥ,  
 te hataḥ samare, rājan, Pārthen' ā|kliṣṭa|karmaṇā;  
 anye tath" ā|mita|balāḥ paraspara|vadh'āiṣiṇāḥ.  
 ete c' ānye ca bahavo rājānaḥ saḡaṇā raṇe  
 hataḥ sahasraśo, rājan, yan māṃ tvam paripṛcchasi.  
 evam eṣa kṣayo vṛttaḥ Karṇ'|Ārjuna|samāgame!

Mahendreṇa yathā Vṛtro, yathā Rāmeṇa Rāvaṇaḥ,  
 5.55 yathā Kṛṣṇena Narako, Muruś ca Narak'āriṇā,  
 Kārtavīryaś ca Rāmeṇa Bhārgaveṇa yathā hataḥ,  
 sa|jñāti|bāndhavaḥ śūraḥ samare yuddha|dur|madah  
 raṇe kṛtvā mahad yuddham ghoram trailokya|mohanam,  
 yathā Skandena Mahiṣo, yathā Rudreṇa c' Āndhakaḥ,  
 tath" Ārjunena sa hato dvai|rathe yuddha|dur|madah,  
 s'āmātya|bāndhavo, rājan, Karṇaḥ praharatām varaḥ.

jay'|āsā Dhārtarāṣṭrāṇām, vairasya ca mukham yataḥ,  
 tīrṇam tat Pāṇḍavai, rājan, yat purā n' āvabudhyase.  
 ucyamāno, mahā|rāja, bandhubhir hita|kāṅkṣibhiḥ  
 5.60 tad idaṃ samanuprāptaṃ vyasanaṃ su|mah"|ātyayam!  
 putrāṇām rājya|kāmaṇām tvayā, rājan, hit'|āiṣiṇā;  
 a|hitāny eva cīrṇāni, teṣāṃ tat phalam āgatam!»

# DHĀRTARĀṢṬRA uvāca:

6.1 «ĀKHYĀTĀ MĀMAKĀS, tāta, nihatā yudhi Pāṇḍavaiḥ,  
 nihatān Pāṇḍaveyānām māmakair brūhi, Saṃjaya!»

were destroyed, and fine elephants were slaughtered. Heroes with banners, weapons and wearing armored garments, who had toiled for a long time and had prospered by their skills, king, were killed in battle by Pritha's son who never tired of performing deeds. And others of boundless might were striving to kill one another. They and many other kings with their troops—about whom you question me—were killed in battle by the thousand, king. This carnage took place during Karna's clash with Árvjuna!

Just as Vritra was killed by great Indra, Rávana by Rama, Náraka by Krishna, Muru by that enemy of Náraka 5.55 as well, and Kartavírya\* by Rama Bhárgava, so it was that the battle-mad hero was killed in combat with his relatives and friends after he'd waged a great and dreadful battle in the war that bewildered the triple-world. Just as Máhisha was killed by Skanda and Ándhaka by Rudra, in a chariot-duel battle-mad Karna—the best of fighters!—was killed by Árvjuna along with his ministers and relatives.

The Dhartaráshtra hope for victory and the cause of this quarrel, king, has been overcome by the Pándavas, something you once thought impossible, great king. As you were told by those kinsmen eager for your well-being, this horrific 5.60 disaster has come to pass! On account of your craving for the well-being of your kingdom-coveting sons, their behavior has not been good, and they have reaped this reward!"

DHRITA·RASHTRA said:

"YOU HAVE TOLD of those people of mine who were killed 6.1 in the war by the Pándavas, dear fellow. Speak, Sánjaya, about those among the Pándavas that my men killed!"

SAMJAYA uvāca:

«Kuntayo yudhi vikrāntā, mahā|sattvā, mahā|balāḥ,  
s'âṇubandhāḥ, sah'âṁātyā Gāṅgeyeṇa nipātitaḥ.  
Nārāyaṇā, Balabhadraḥ, śūrās ca śataśo 'pare  
anuraktās ca, vīreṇa Bhīṣmeṇa yudhi pātitaḥ.

samaḥ Kirīṭinā saṁkhye vīreṇa ca balena ca,  
Satyajit satya|saṁdhena Droṇena nihato yudhi.

6.5 Pañcālānāṁ mah"ĕṣv|āsāḥ sarve yuddha|viśāradaḥ  
Droṇena saha saṁgamyā gatā Vaivasvata|kṣayam.  
tathā Virāṭa|Drupadau vṛddhau saha|sutau nṛpau  
parākramantau mitr'|ârthe Droṇena nihatau raṇe.

yo bāla eva samare saṁmitaḥ Savyasācinā,  
Keśavena ca dur|dharṣo, Baladevena vā, vibho,  
pareṣāṁ kadanāṁ kṛtvā mahā|ratha|viśāradaḥ,  
parivārya mahā|mātraiḥ ṣaḍbhiḥ paramakai rathaiḥ,  
a|śaknuvadbhir Bībhatsum, Abhimanyur nipātitaḥ.  
kṛtaṁ taṁ virathaṁ vīraṁ, kṣatra|dharma vyavasthitam,

6.10 Dauḥśāsanir, mahā|rāja, Saubhadraṁ hataṁ raṇe.

sapatnānāṁ nihantā ca mahatyā senayā vṛtaḥ  
Ambaṣṭhasya sutaḥ śrīmān mitra|hetoh parākraman,  
āsādy Lakṣmaṇaṁ vīraṁ Duryodhana|sutaṁ raṇe  
su|mahat kadanāṁ kṛtvā gato Vaivasvata|kṣayam.

SÁNJAYA said:

"The courageous Kuntis, noble and powerful, were felled by Ganga's son, along with their followers and ministers. The Naráyanas, the Bala-bhadrās and other heroes devoted to the Pándavas, the hero Bhishma felled in battle by the hundred.

Sátyajit, the equal to the Wearer of the crown\* in battle with his courage and strength, was killed in combat by Drona, who was true to his promises. The Panchálas' 6.5  
mighty bowmen were all skilled in combat. After engaging with Drona, they went to Yama's house. Similarly, the distinguished kings Viráta and Drúpada and their sons were killed in battle by Drona while displaying courage for their ally.

The lad Abhimányu was the equal in battle of the Left-handed archer and as invincible as Késhava or Bala-deva, ruler. Skilled as a great warrior, after decimating his enemies and being surrounded by six superb warriors of the highest calibre who were unable to overcome Bibhátsu,\* Abhimá- 6.10  
nyu was felled. Great king, Duhshásana's son killed in combat that heroic son of Subhádra\* who adhered to the warrior's law though he was stripped of his chariot.

And the illustrious son of Ambáshtha, a killer of enemies surrounded by a great army, showed courage for the sake of his ally and attacked in battle Duryódhana's son, the hero Lákshmana. After creating immense carnage, he went to Yama's house.

Bṛhantaḥ su|mah”|êṣv|āsaḥ, kṛt’|âstro, yuddha|dur|madaḥ,  
 Duḥśāsanena vikramya gamito Yama|sādanam.  
 Maṇimān, Daṇḍadhāraś ca rājānau yuddha|dur|madau  
 parākramantau mitr’|ârthe Droṇena yudhi pātitaḥ.  
 Aṃśumān Bhoja|rājas tu saha|sainyo mahā|rathaḥ

6.15 Bhāradvājaena vikramya gamito Yama|sādanam.

sāmudraś Citrasenaś ca saha putreṇa, Bhārata,  
 Samudrasenena balād gamito Yama|sādanam.  
 anūpa|vāsī Nīlaś ca, Vyāghradattaś ca vīryavān,  
 Aśvatthāmnā, Vikarṇena gamito Yama|sādanam.  
 Citrāyudhaś citra|yodhī kṛtvā ca kadanam mahat,  
 citra|mārgeṇa vikramya Vikarṇena hato mṛdhe.  
 Vṛkodara|samo yuddhe, vṛtaḥ Kaikeya|yodhibhiḥ,  
 Kaikeyena ca vikramya, bhrātā bhrātrā nipātitaḥ.  
 Janamejaya gadā|yodhī, pārvatīyaḥ, pratāpavān

6.20 Durmukhena, mahā|rāja, tava putreṇa pātitaḥ.

Rocamānau nara|vyāghrau, rocamānau grahāv iva,  
 Droṇena yugapad, rājan, divaṃ saṃprāpitaḥ śaraiḥ.  
 nṛpāś ca pratiyudhyantaḥ parākrāntā, viśāṃ pate,  
 kṛtvā na|sukaram karma gatā Vaivasvata|kṣayam.  
 Purujit, Kuntibhojaś ca, mātulau Savyasācinah,  
 saṃgrāma|nirjitā lokān gamitau Droṇa|sāyakaiḥ.  
 Abhibhūḥ Kāśi|rājaś ca Kāśikair bahubhir vṛtaḥ  
 Vasudānasya putreṇa nyāsito deham āhave.  
 amit’|âujā Yudhāmanyur, Uttamaujās ca vīryavān

6.25 nihatya śataśaḥ śūrān asmadīyair nipātitaḥ.



Brihánta, a mighty battle-mad archer who was skilled with his weapon, was attacked by Duhshásana and sent to Yama's house. The battle-mad kings Mánimat and Danda-dhara were felled in battle by Drona as they showed courage for the sake of their ally. The mighty warrior Ámshumat, king of the Bhojas, was attacked by Bharad-vaja's son\* and sent along with his troops to Yama's house. 6.15

And Chitra-sena, who lived by the ocean, Bhárata, was violently sent along with his son to Yama's house by Samúdra-sena. Nila, who lived in the marshy lands, and powerful Vyaghra-datta, were sent to Yama's house by Ashvattháman and Vikárna. Chitráyudha fought in numerous ways and caused immense carnage. He was attacked in various ways by Vikárna and killed in battle. A man the equal of Wolf-belly\* in battle and surrounded by Kaikéya warriors was attacked and felled by a Kaikéya, a brother felled by a brother. The powerful mountain-man Janam-éjaya fought with his club and was felled by your son Dúrmukha, great king. 6.20

The two Rochamánas, tigers among men shining brightly like planets, were sent together to heaven by Drona with his arrows. And kings fighting courageously, lord of the people, went to Yama's house after performing most difficult tasks. Púrujit and Kunti-bhoja, the Left-handed archer's maternal uncles, were sent by Drona's arrows to those worlds gained through combat. And Ábhibhu, the king of Kashi surrounded by many warriors from Kashi, was forced to lay down his body in battle by Vasu-dana's son. Yudha-manyu, whose vigour knew no bounds, and powerful Uttamáujas, slew heroes by the hundred and were felled by our boys. 6.25

Kshatra-dharman and the Panchála Mitra-varman, Bhárata,

Mitravarmā ca Pāñcālyah, Kṣatradharmā ca, Bhārata,  
Droṇena param'ēṣvāsau gamitau Yamaśādanam.  
Śikhāṇḍi|tanayo yuddhe Kṣatradevo yudhām patih  
Lakṣmaṇena hato, rājams, tava pautreṇa, Bhārata.

Sucitraś, Citravarmā ca pitā|putrau mahā|rathau  
pracarantau mahā|vīrau Droṇena nihatau raṇe.  
Vārdhakṣemir, mahā|rāja, samudra iva parvaṇi,  
āyudha|kṣayam āsādyā praśāntim paramām gataḥ.  
Senābindu|sutaḥ śreṣṭhaḥ śāstravān, pravaro yudhi,  
6.30 Bāhlikena, mahā|rāja, Kaurav'ēndreṇa pātitaḥ.

Dhṛṣṭaketur, mahā|rāja, Cedīnām pravaro rathaḥ  
kṛtvā na|sukaram karma gato Vaivasvata|kṣayam.  
tathā Satyadhṛtir vīraḥ kṛtvā kadanam āhave  
Pāṇḍav'ārthe parākrānto gamito Yamaśādanam.\*  
putras tu Śiśupālasya Suketuḥ pṛthivī|patih  
nihatya śāstravān saṃkhye Droṇena nihato yudhi.  
tathā Satyadhṛtir vīro, Madirāśvaś ca vīryavān,  
Sūryadattaś ca vikrānto nihato Droṇa|śāyakaiḥ.  
6.35 Śreṇimāṃś ca, mahā|rāja, yudhyamānaḥ, parākramī,  
kṛtvā na|sukaram karma gato Vaivasvata|kṣayam.  
tathā āiva yudhi vikrānto Māgadhaḥ param'āstra|vit  
Bhīṣmeṇa nihato, rājañ, śete 'dya para|vīra|hā.  
Virāṭa|putraḥ Śaṅkhas tu, Uttaraś ca mahā|rathaḥ  
kurvantau su|mahat karma gatau Vaivasvata|kṣayam.  
Vasudānaś ca kadanam kurvāṇo 'tīva saṃyuge  
Bhāradvāja vikramya gamito Yamaśādanam.

a pair of superb archers, were both sent to Yama's house by Drona. Shikhándin's son Kshatra-deva, a leader of warriors, king, was killed in battle by your grandson Lákshmana, Bhárata.

Suchíttra and Chitra-varman, father and son and mighty warriors, were killed by Drona as those great heroes surged forward. Vriddha-kshema's son, great king, who was like the ocean at full moon, found the highest peace after attacking and losing his weapons. Sena-bindu's excellent son, a fine bearer of weapons, great king, was felled in battle by Báhli- 6.30  
ka, a lord of the Káuravas.

Dhrishta-ketu, great king, the most excellent warrior among the Chedis, performed a most difficult task and then went to Yama's home. Similarly, the hero Satya-dhriti, after creating carnage in the war and showing courage for the Pándavas' cause, was sent to Yama's house. Shishu-pala's son Sukétu, a lord of the earth, slaughtered enemies in the war and was killed in battle by Drona. And the hero Satya-dhriti, powerful Madiráshva and courageous Surya-da- 6.35  
tta, were struck down by Drona's arrows. And Shrénimat, great king, after waging battle with courage and performing a most difficult task, went to Yama's home. Likewise the king of Mágadha, who knew the finest weapons and was courageous in battle, was struck down by Bhishma, king. Now that killer of enemy-heroes lies prone. Both Viráta's son Shankha and the mighty warrior Úttara went to Yama's house while doing an extraordinary deed. And as Vasu-dana created massive carnage in battle, he was attacked by Bharad-vaja's son and sent to Yama's house.

ete c' ânye ca bahavaḥ Pāṇḍavānām mahā|rathāḥ  
hataḥ Droṇena vikramya, yan mām tvam paripṛcchasi.»

DHṚTARĀṢṬRA uvāca:

- 7.1 «MĀMAKASY' ĀSYA sainyasya hṛt'|ôtssekasya, Saṃjaya,  
avaśeṣam na paśyāmi kakude mṛdite sati.  
tau hi vīrau mah" |êṣv|āsau mad|arthe Kuru|sattamau  
Bhīṣma|Droṇau hatau śrutvā n' ârtho vai jīvite 'sati!  
na ca śocāmi Rādheyam hatam āhava|śobhanam,  
yasya bāhvor balaṃ tulyam kuñjarāṇām śataṃ śatam.

hata|pravara|sainyam me yathā śamsasi, Saṃjaya,  
a|hatān api me śamsa. ke 'tra jīvanti? ke ca na?

- 7.5 eteṣu hi mṛteṣv, adya ye tvayā parikīrtitāḥ,  
ye 'pi jīvanti, te sarve mṛtā, iti matir mama!»

SAṂJAYA uvāca:

«yasmin mah" |âstrāṇi samarpitāni—  
citrāṇi, śubhrāṇi, catur|vidhāni,  
divyāni, rājan, vihitāni c' âiva—  
Droṇena vīre dvija|sattamena,  
mahā|rathaḥ kṛtimān, kṣipra|hasto,  
dṛḍh'|āyudho, dṛḍha|muṣṭir, dṛḍh'|êṣuḥ,  
sa vīryavān Droṇa|putras tarasvī  
vyavasthito yoddhu|kāmas tvad|arthe.  
Ānarta|vāsī Hṛdik'|ātmajo 'sau  
mahā|rathaḥ Sātvatānām variṣṭhaḥ  
svayam Bhojah Kṛtavarmā kṛt'|āstro  
vyavasthito yoddhu|kāmas tvad|arthe.

DHRITA·RASHTRA'S LAMENT

Drona attacked and killed these and many other mighty Pándava warriors about whom you question me.”

DHRITA·RASHTRA said:

“MY TROOPS HAVE lost their pride, Sánjaya. Now that 7.1  
their chief has been crushed, I see no survivors among them.  
Now that I've heard that both Bhishma and Drona have  
been killed for my cause, there's no point to this no good  
life! For those two heroes were mighty archers, the very best  
of the Kurus. And I cannot suffer that Radha's son has been  
killed, though he was brilliant in battle, the strength of his  
arms the equal of hundreds and hundreds of elephants.

Since you tell me about those fine troops who've been  
killed, Sánjaya, you must also tell me about those not killed.  
Who's still alive there and who is not? Among the dead are 7.5  
those who you've named today. But even those who remain  
alive are all dead, that's what I think!”

SÁNJAYA said:

“The hero to whom Drona, the finest of brahmins, king,  
consigned the four kinds of great weapons—the extraor-  
dinary, brilliant, divine and manufactured—a mighty and  
skilful warrior with swift hands and hard weapons, fists and  
arrows, Drona's bold and powerful son is in position eager  
to do battle for your cause.

Hrídika's son from Ánarta, a mighty warrior skilled with  
his weapons and the finest of the Sátvatas, the Bhoja Kri-  
ta-varman himself, is in position eager to do battle for your  
cause.

Ārtāyaniḥ samare duṣ|prakampyaḥ  
 sen”|āgra|ṇīḥ prathamas tāvakānām,  
 yaḥ svasrīyān Pāṇḍaveyān viśrīja,  
 satyām vācam tāṃ cikīrṣus tarasvī,  
 7.10 tejo|vadhaṃ sūta|putrasya saṃkhye  
 pratiśruty’ Ājātaśatroḥ purastāt,  
 dur|ādharṣaḥ, Śakra|samāna|vīryaḥ  
 Śalyaḥ sthito yoddhu|kāmas tvad|arthe.  
 ājāneyaiḥ Saindhavaiḥ, pārvatīyair,  
 nadī|ja|Kāmboja|Vanāyu|jaiś ca,  
 Gāndhāra|rājaḥ sva|balena yukto  
 vyavasthito yoddhu|kāmas tvad|arthe.  
 Śāradvato Gautamaś c’ āpi, rājan,  
 mahā|bāhur bahu|citr’|āstra|yodhī  
 dhanuś citraṃ su|mahad, bhāra|sāhaṃ  
 vyavasthito yoddhu|kāmaḥ pragr̥hya.  
 mahā|rathaḥ Kekaya|rāja|putraḥ  
 sad|aśva|yuktaṃ ca patākinam ca  
 rathaṃ samāruhya, Kuru|pravīra,  
 vyavasthito yoddhu|kāmas tvad|arthe.  
 tathā sutas te jvalan’|ārka|varṇam  
 rathaṃ samāsthāya Kuru|pravīraḥ  
 vyavasthitaḥ Purumitro, nar’|ēndra,  
 vyabhre sūryo bhrājamāno yathā khe.

## DHRITA·RASHTRA'S LAMENT

Artáyani\* is immovable in battle, a leader of your army and the foremost of your people. Rejecting his sister's\* sons the Pándavas and intending to make his own words true after promising before Ajáta-shatru\* to destroy the fiery en- 7.10  
ergy of the charioteer's son in battle, Shalya stands firm—bold, unassailable and the equal of Shakra\* in courage—eager to do battle for your cause.

With the noble Sindhus, mountain people, river people, Kambójas and those from Vanáyu, the king of Gandhára is in position together with his army, eager to do battle for your cause. Furthermore, king, his arms mighty, fighting with many different weapons and grasping his marvelous bow that can bear a massive strain, Sharádvat's son Gáutama is in position eager to do battle.

The prince of the Kékayas, a great warrior mounted on a chariot displaying a flag and yoked to the finest horses, is in position eager to do battle for your cause, Kuru hero. Similary your son, the Kuru hero Puru-mitra, mounted on a chariot that has the luster of the sun's fiery rays, is in position, lord of men, like the sun shining in a cloudless sky.

- 7.15 Duryodhano nāga|kulasya madhye  
 vyavasthitaḥ siṃha iv' ābabhāse,  
 rathena jāmbūnada|bhūṣaṇena  
 vyavasthitaḥ samare yotsyamānaḥ.  
 sa rāja|madhye puruṣa|pravīro  
 rarāja jāmbūnada|citra|varmā  
 padma|prabho, vahnir iv' ālpa|dhūmo,  
 megh'|āntare sūrya iva prakāśaḥ.  
 tathā Suṣeṇo 'py asi|carma|pāṇis,  
 tav' ātmajaḥ Satyasenaś ca vīraḥ  
 vyavasthita Citrasenena sārddham  
 hr̥ṣṭ'|ātmānau samare yoddhu|kāmau.  
 hrī|niṣevo Bhārata|rāja|putra  
 Ugrāyudhaḥ, Kṣaṇabhojī, Sudarśaḥ,  
 Jārāsaṃdhiḥ prathamaś c', Āḍṛḍhaś ca,  
 Citrāyudhaḥ, Śrutavarmā, Jayaś ca,  
 Śalaś ca, Satyavrata|Duḥśalau ca  
 vyavasthitaḥ saha|sainyā nar'|āgryāḥ.  
 Kaitavyānām adhipaḥ śūra|mānī,  
 raṇe raṇe śatru|hā rāja|putraḥ,  
 7.20 rathī, hayī, nāga|patti|prayāyī  
 vyavasthito yoddhu|kāmas tvad|arthe.  
 vīraḥ Śrutāyuś ca, Dhṛtāyudhaś ca,  
 Citrāṅgadaś, Citrasenaś ca vīraḥ  
 vyavasthita yoddhu|kāma nar'|āgryāḥ  
 prahāriṇo, māninaḥ, satya|saṃdhāḥ.



With his chariot adorned with Jambu river gold, Duryó- 7.15  
dhana shone brilliantly like a lion standing in the midst of  
a herd of elephants. He is in position and will fight in the  
war. In the midst of the kings, that hero among men clad  
in armor the color of Jambu river gold is radiant with the  
luster of a lotus, like a fire with barely a wisp of smoke and  
as bright as the sun in the midst of clouds.

And so too Sushéna with sword and shield in hand and  
your son the hero Satya-sena are in position together with  
Chitra-sena, their bodies bristling with excitement and eager  
to fight in the war.

The modest Bhárata prince Ugráyudha, Kshana-bho-  
jin, Sudársha, Jara-sandha's first son, Ádridha, Chitráyudha,  
Shruta-varman, Jaya, Shala, Satya-vrata and Dúhshala, are  
all in position with their troops, those chiefs of men. The  
ruler of the Kaitávyas has the pride of a hero and is a prince  
who's killed enemies in battle after battle. With chariot and 7.20  
horse and marching his elephants and foot-soldiers, he is in  
position eager to do battle for your cause. The hero Shru-  
táyus, Dhritáyudha, Chitrángada and the hero Chitra-sena,  
these chiefs of men are in position eager to do battle, proud  
champions who hold true to their promises.

Karṇ'ātmajaḥ Satyasam̐dho mah"ātmā  
 vyavasthitaḥ samare yoddhu|kāmaḥ.  
 ath' āparau Karṇa|sutau var'āstrau  
 vyavasthitaḥ laghu|hastau, nar'ēndra,  
 mahad balaṃ dur|bhidam alpa|vīryaiḥ  
 samanvitaḥ yoddhu|kāmau tvad|arthē.  
 etaiś ca mukhyair aparaiś ca, rājan,  
 yodha|pravīrair amita|prabhāvaiḥ  
 vyavasthito nāga|kulasya madhye,  
 yathā Mahendraḥ, Kuru|rājo jayāya!»

DHṚTARĀṢṬRA uvāca:

«ākhyātā jīvamānā ye pare sainyā yathā|yatham.  
 it' īdam avagacchāmi vyaktam arth'ābhipattitaḥ.»

VAISAMPĀYANA uvāca:

7.25 evaṃ bruvann eva tadā Dhṛtarāṣṭro 'mbikā|sutaḥ  
 hata|pravīraṃ, vidhvastaṃ, kiṃcic|cheṣaṃ svakaṃ balam  
 śrutvā, vyāmoham agamac choka|vyākulit'ēndriyaḥ.  
 muhyamāno 'bravīc c' āpi, «muhūrtaṃ tiṣṭha, Saṃjaya!  
 vyākulaṃ me manas, tāta, śrutvā su|mahad a|priyam.  
 mano muhyati c', āṅgāni na ca śaknōmi dhārituṃ!»  
 ity evam uktvā vacanaṃ Dhṛtarāṣṭro 'mbikā|sutaḥ  
 bhrānta|cittas tataḥ so 'tha babhūva jagatī|patih.

JANAMEJAYA uvāca:

8.1 ŚRUTVĀ KARṇAṃ hataṃ yuddhe,  
 putrāṃś c' āiva nipātitaṃ,  
 nar'ēndraḥ kiṃ cid āśvasto,  
 dvija|śreṣṭha, kim abravīt?

## DHRITA·RASHTRA'S LAMENT

Karna's son, the great Satya-sandha, is in position eager to fight in the war. And Karna's other two sons are in position, lord of men, with superb weapons and fleet of hand, their great army impenetrable by those of little courage. Together they are eager to do battle for your cause.

With these chiefs, king, and with other warrior-heroes who are boundless in might, the king of the Kurus is in position for victory like mighty Indra in the midst of a herd of elephants!"

DHRITA·RASHTRA said:

"The fine troops who still live you have named in turn. From the implications of these details, I understand it clearly now."

VAISHAMPÁYANA said:

Uttering this after hearing that his own army, which had 7.25 been scattered and its heroes slaughtered, still had some survivors, Ámbika's son Dhrita-rashtra then became confused, his mind in disarray with grief. And in confusion he said, "Stay a while, Sánjaya! After hearing about this massive misfortune my mind is in disarray, dear fellow. My mind is confused and I can't bear the weight of my limbs!" And once he said these words, Ámbika's son Dhrita-rashtra, the lord of the earth, was distraught.

JANAM·ÉJAYA said:

ONCE HE RECOVERED his poise somewhat after hearing 8.1 that Karna had been killed and his sons had been felled in the war, what did the lord of men say, best of brahmins? He suffered immense and tremendous sadness due to his

prāptavān paramaṃ duḥkhaṃ putra|vyasana|jaṃ mahat;  
tasmin yad uktavān kālē, tan mam' ācakṣva pṛcchataḥ!

VAIŚAMPĀYANA uvāca:

- śrutvā Karṇasya nidhanam a|śraddheyam iv' ādbhutam,  
bhūta|saṃmohanam, bhīmaṃ Meroḥ saṃsarpanam yathā;  
citta|moham iv' ā|yuktaṃ Bhārgavasya mahā|mateḥ;  
parājayam iv' Êndrasya dviṣadbhyo bhīma|karmaṇaḥ;  
8.5 divaḥ prapatanam bhānor urvyām iva mahā|dyuteḥ;  
saṃśoṣaṇam iv' ā|cintyaṃ samudrasy' ā|kṣay'|āmbhasaḥ;  
mahī|viyaḍ|dig|ambūnām sarva|nāśam iv' ādbhutam;  
karmaṇor iva vaiphalyam ubhayoḥ puṇya|pāpayoḥ;  
saṃcintya nipuṇam buddhyā Dhṛtarāṣṭro jan'|ēśvaraḥ  
«n' êdam ast'! îti» saṃcintya Karṇasya samare vadham,  
«prāṇinām evam anyeṣāṃ syād ap'! îti» vināśanam,  
śok'|āgninā dahyamāno, dhamyamāna iv' āśayaḥ,  
visrast'|āṅgaḥ, śvasan, dīno «hā! h"! êty» uktvā su|duḥkhitāḥ  
vilalāpa, mahā|rāja, Dhṛtarāṣṭro 'mbikā|sutaḥ.

DHṚTARĀṢṬRA uvāca:

- 8.10 «Saṃjay', Ādhirathir vīraḥ siṃha|dvirada|vikramaḥ,  
vṛṣabha|pratima|skandho, vṛṣabh'|ākṣa|gatiś caran,  
vṛṣabho vṛṣabhasy' êva yo yuddhe na nivartate  
śatror api Mahendrasya vajra|saṃhanano yuvā.  
yasya jyā|tala|śabdena śara|vṛṣṭi|raveṇa ca  
rath'|āśva|nara|mātaṅgā n' âvatiṣṭhanti saṃyuge,  
yam āśritya mahā|bāhum vidviṣāṃ jaya|kāṃkṣayā

sons' disaster. Tell me what was said to him at that time, I implore you!

VAISHAMPÁYANA said:

After he'd heard about the death of Karna, it seemed unbelievable and miraculous, as bewildering to the world as the formidable ascent of Mount Meru. It was as incongruous as confusion in the mind of clever Bhárgava. It was like the defeat of formidable Indra by his enemies. It was like the sun of great brilliance falling from sky to earth. It was as inconceivable as the never-ending waters of the ocean drying up. It was as miraculous as the complete destruction of the earth, heavens, regions and waters. It was like the absence of consequences from acting either good or evil. 8.5

Thinking it over carefully and deliberately, Dhrita-rashtra, the lord of the people, thought of Karna's death in battle, "This can't be so!" and of the destruction, "This shall happen to other lives as well!" And he burned all the while with grief's fire as if his heart was melting. His limbs slack, sighing and despondent, Ámbika's miserable son Dhrita-rashtra uttered "Ah! Ah!" and wailed, great king.

DHRITA-RASHTRA said:

"Sánjaya, Ádhiratha's heroic son\* has the courage of an elephant and a lion. His shoulders are as wide as a bull's and he roams around with the eyes and gait of a bull. Like a bull before another bull, he never retreats in battle even when the enemy is mighty Indra. This young man is as hard as diamond! It is due to the sound of his hand on a bow-string and the howl of showers of his arrows that warriors, horses, men, and elephants cannot remain standing in battle. It was 8.10

Duryodhano 'karod vairam Pāṇḍu|putrair mahā|rathaiḥ,  
sa katham rathinām śreṣṭhaḥ Karṇaḥ Pārthena saṃyuge  
nihataḥ puruṣa|vyāghraḥ prasahy' â|sahya|vikramah?

8.15 yo n' âmanyata vai nityam Acyutaṃ ca, Dhanamjayam,  
na Vṛṣṇīn sahitān anyān sva|bāhu|bala|darpitaḥ,  
«Śārṅga|Gāṇḍīva|dhanvānau sahitāv a|parājitau  
aham divyād rathād ekaḥ pātayiṣyāmi saṃyuge!»  
iti yaḥ satataṃ mandam avocal lobha|mohitam  
Duryodhanam avācīnaṃ rājya|kāmakam āturam;

yo 'jayat sarva|Kāmbojān,  
Āvantiyān Kekayaḥ saha,  
Gāndhārān, Madrakān, Matsyāṃs,  
Trigartāṃs, Taṃgaṇān, Śakān,  
Pañcālāṃś ca, Videhāṃś ca,  
Kulindān, Kāśi|Kosalān,  
Suhmān, Aṅgāṃś ca, Vaṅgāṃś ca,  
Niṣādān, Puṇḍra|Kīcakān,

8.20 Vatsān, Kaliṅgāṃs, Taralān, Āśmakān, Ṛṣikān api.  
jiv' âitān samare vīraś cakre bali|bhṛtaḥ purā  
śara|vrātaiḥ su|niśitaiḥ, su|tīkṣṇaiḥ, kaṅka|patribhiḥ  
Duryodhanasya vṛddhy|artham Rādheyo rathinām varaḥ.

divy'âstra|vin mahā|tejāḥ Karṇo Vaikartano vṛṣaḥ  
senā|gopaś ca. sa katham śatrubhiḥ param'âstra|vit  
ghātitaḥ Pāṇḍavaiḥ śūraiḥ samare vīrya|śālibhiḥ?  
vṛṣo Mahendro deveṣu, vṛṣaḥ Karṇo vareṣv api;  
tṛtīyam anyam lokeṣu vṛṣam n' âiv' ânuśūruma!

after relying on him with his huge arms that Duryódhana, wishing for victory over his enemies, began a feud with those mighty warriors, the sons of Pandu. How did Pritha's son kill Karna in battle? That tiger of a man was the finest of chariot-warriors, his courage impossible to overcome!

Proud of the strength of his own arms, he had no regard 8.15  
for Áchyuta,\* Dhanan-jaya, the united Vrishnis nor others. It was he who always quietly said to Duryódhana when he was despondent, deluded by ambition and sick with desire for a kingdom, 'I'm the one who in battle will topple together from their divine chariot the undefeated bearers of the Gandíva and Sharnga bows!'

It was he who conquered all the Kambójas, Avántyas and Kékayas, Gandháras, Mádrakas, Matsyas, Tri·gartas, Tánganas, Shakas, Panchálas, Vidéhas, Kulíndas, Kashis, Kósalas, Suhmas, Angas, Vangas, Nishádas, Pundras, Kí-chakas, Vatsas, Kalíngas, Táralas, Áshmakas and Ríshikas. 8.20  
Once he'd defeated them in battle with swarms of well-honed and sharpened heron-feathered arrows, it was Radha's son, a hero, the best of chariot-warriors, who then made them tributaries for the benefit of Duryódhana's prosperity.

Knowing the divine weapons and full of fire, Karna Vai-kártana was a bull and the general of the army. Knowing the finest missiles, how was he killed in battle by his enemies, the courageous Pándava heroes? Mighty Indra is the best of the gods and Karna is the best of the best. There is definitely no other, no third, that we've heard of who's the best in all the worlds!

Uccaiḥśravā varo 'śvānām, rājñām Vaiśravaṇo varah,  
 8.25 varo Mahendro devānām, Karṇaḥ praharatām varah.  
 yojitaḥ pārthivaiḥ śūraiḥ, samarthair, vīryaśālibhiḥ,  
 Duryodhanasya vṛddhy|artham kṛtsnām urvīm ath' ājayat.  
 yaṁ labdhvā Māgadho rājā sāntvamāno 'tha sauhṛdaiḥ  
 arautsīt pārthivam kṣatram ṛte Yādava|Kauravān.

taṁ śrutvā nihataṁ Karṇam dvai|rathe Savyasācinā  
 śok'|ārṇave nimagno 'ham, bhinnā naur iva sāgare.  
 taṁ Vṛṣaṁ nihataṁ śrutvā dvai|rathe rathinām varam  
 śok'|ārṇave nimagno 'ham, a|plavaḥ sāgare yathā.  
 īdṛśair yady ahaṁ duḥkhair na vinasīyāmi, Saṁjaya,  
 8.30 vajrād dṛḍhataram manye hṛdayam mama dur|bhidam.  
 jñāti|sambandhi|mitrāṇām imaṁ śrutvā parābhavam  
 ko mad|anyaḥ pumāḥ loka na jahyāt, sūta, jīvitam?  
 viṣam, agniṁ, prapātaṁ ca parvat'|āgrād ahaṁ vṛṇe;  
 na hi śakṣyāmi duḥkhāni soḍhum kaṣṭāni, Saṁjaya!»

SAMJAYA uvāca:

9.1 «ŚRİYĀ, KULENA, yaśasā, tapasā ca, śrutena ca  
 tvām adya santo manyante, Yayātim iva Nāhuṣam.  
 śrute maha"rṣi|pratimaḥ, kṛta|kṛtyo 'si, pārthiva.  
 paryavasthāpay' ātmānam! mā viṣāde manaḥ kṛthāḥ!»



Uchchaih-shravas\* is the best of horses, Váishravana\* the best of kings, mighty Indra the best of the gods, Karna the best of those who fight. 8.25

Joined by heroic, capable and courageous princes, it was he who conquered the whole earth for the benefit of Duryódhana's prosperity. It was only after he'd won him over and made peace with him with friendship that the Mágadha king persecuted princely power with the exception of the Yádavas and Káuravas.

Now that I've heard that he—Karna!—has been killed by the Left-handed archer in a chariot-duel, I'm drowning in a sea of grief, like a shattered boat in the ocean. Now that I've heard that Vrisha—the finest of chariot-warriors!—has been killed in a chariot-duel, I'm drowning in a sea of grief as if boatless in the ocean. If I do not perish through such sorrows as these, Sánjaya, I reckon my heart must be harder than diamond, so difficult would it be to break. 8.30

After hearing about the annihilation of relatives, allies and friends, herald, what man in this world other than me would not give up his life? I choose fire or poison or to plummet from the summit of a mountain, Sánjaya, for I cannot endure these wretched sorrows!"

SÁNJAYA said:

"IN RADIANCE, in family, in fame, in austerity and in learning, good people regard you as like Yayāti,\* the son of Náhusa. You are the equal in learning of the great sages, king; you have done what had to be done. Console yourself! Don't despair!" 9.1

DHṚTARĀṢṬRA uvāca:

«daivam eva param manye. dhik pauraṣam anarthakam,  
yatra śāla|pratīkāśaḥ Karṇo 'hanyata saṃyuge.  
hatvā Yudhiṣṭhir'ānīkaṃ, Pāñcālānāṃ ratha|vrajān,  
pratāpya śara|varṣeṇa dīśaḥ sarvā mahā|rathaḥ,  
9.5 mohayitvā raṇe Pārthān, Vajrahasta iv' āsurān,  
sa katham nihataḥ śete vāyu|rugṇa iva drumah?  
śokasy' āntaṃ na paśyāmi, pāraṃ jala|nidher iva.  
cintā me vardhate 'tīva, mumūrṣā c' āpi jāyate!

Karṇasya nidhanaṃ śrutvā, vijayaṃ Phālgunasya ca,  
a|śraddheyam ahaṃ manye vadhaṃ Karṇasya, Saṃjaya!  
vajra|sāra|mayam nūnaṃ hṛdayaṃ dur|bhidaṃ mama,  
yac chrutvā puruṣa|vyāghraṃ hataṃ Karṇaṃ na dīryate.  
āyur nūnaṃ su|dīrghaṃ me vihitam daivataiḥ purā,  
yatra Karṇaṃ hataṃ śrutvā jīvām' īha su|duḥkhitah.  
9.10 dhig jīvitam idaṃ c' āiva suhṛdd|hīnasya, Saṃjaya.  
adya c' āhaṃ daśāṃ etāṃ gataḥ, Saṃjaya, garhitām,  
kṛpaṇaṃ vartayiṣyāmi, śocyah sarvasya manda|dhīḥ.  
aham eva purā bhūtvā sarva|lokasya sat|kṛtaḥ,  
paribhūtaḥ kathaṃ, sūta, paraiḥ, śakṣyāmi jīvitum?

duḥkhāt su|duḥkha|vyasanaṃ prāptavān asmi, Saṃjaya,  
Bhīṣma|Droṇa|vadhen' āiva, Karṇasya ca mah'ātmanaḥ.  
n' āvaśeṣaṃ prapaśyāmi sūta|putre hate yudhi.  
sa hi pāraṃ mahān āsīt putrāṇāṃ mama, Saṃjaya.  
yuddhe hi nihataḥ śūro visṛjan sāyakān bahūn

## DHRITA-RASHTRA'S LAMENT

DHRITA-RASHTRA said:

"I reckon divine fate alone is best. Manly valor be damned! It must be useless if Karna—who seemed like a *shala* tree!—has been killed in battle. After that mighty warrior destroyed Yudhi-shthira's forces and hordes of Panchála warriors, scorched all regions with showers of his arrows and confounded Pritha's sons\* in battle like the Thunderbolt-wielder\* the demons, how is it that he's been slain and lies prone like a tree broken by the wind? Like the far side of the ocean, I see no end to my grief. My trepidation swells relentlessly and my longing for death grows! 9.5

Now that I've heard about the end of Karna and the victory of Phálguna, I reckon that the death of Karna is incredible, Sánjaya! My unbreakable heart must surely be as hard as diamond since it hasn't burst now that I've heard that Karna, a tiger among men, has been killed. Surely the gods decided long ago that my life be very long since I remain alive here in utter misery after hearing that Karna has been killed. Sánjaya, destitute of friends, my life is damned. Now that I'm in this contemptible state, Sánjaya, I will live pitiably, lamented by all as dim-witted. Having been esteemed before by all people, herald, how will I be able to live while others deride me? 9.10

After tragedy, I suffer the disaster of this even greater tragedy, Sánjaya, with the deaths of Bhishma and Drona and then of the great Karna. I see no survivor now that the charioteer's son has been killed in battle. For he was the great safe shore for my sons, Sánjaya. That hero was killed in battle as he discharged many arrows. Without that bull of men, what's the point of me remaining alive? Surely, 9.15

9.15 ko hi me jīvitena' ārthas tam r̥te puruṣa|r̥ṣabham?  
 rathād Ādhirathir nūnaṃ nyapatat sāyak'|ārditaḥ,  
 parvatas' ēva śikharaṃ vajra|pātād vidāritam!  
 sa śete pr̥thivīm nūnaṃ śobhayan rudhir'|ōkṣitaḥ,  
 mātāṅga iva mattena dvip'|ēndreṇa nipātitaḥ!  
 yo balaṃ Dhārtarāṣṭrāṇāṃ, Pāṇḍavāṇāṃ yato bhayam,  
 so 'rjunena hataḥ Karṇaḥ, pratimānaṃ dhanuṣmatām!  
 sa hi vīro mah'"ēṣv|āsaḥ mitrāṇāṃ abhayaṃ|karaḥ  
 śete vinihato vīraḥ, Devendreṇa iv' ācalaḥ!

paṅgor iv' ādhva|gamaṇaṃ, daridraś' ēva kāmītam,  
 9.20 Duryodhanasya c' ākūtaṃ, tṛṣṭasy' ēva vipruṣaḥ.  
 anyathā cintitaṃ kāryam, anyathā tat tu jāyate!  
 aho nu balavad daivaṃ, kālāś ca dur|atikramaḥ!

palāyamānaḥ, kṛpaṇo, dīn'|ātmā, dīna|pauruṣaḥ,  
 kac cid vinihataḥ, sūta, putro Duḥśāsano mama?  
 kac cin na dīn'|ācaritaṃ kṛtavāṃs, tāta, saṃyuge?  
 kac cin na nihataḥ śūro yath'" ānye kṣatriya'|r̥ṣabhāḥ?

Yudhiṣṭhirasya vacanaṃ, 'mā yudhyasv'! ēti sarvadā  
 Duryodhano n' ābhyagr̥hṇān,

mūḍhaḥ pathyam iv' āuṣadham.

śara|talpe śayānena

Bhīṣmeṇa su|mah'"|ātmanā

9.25 pānīyaṃ yācitaḥ Pārthaḥ, so 'vidhyan medinī|talam.  
 jalasya dhārāṃ janitāṃ dr̥ṣṭvā Pāṇḍu|sutena ca  
 abravīt sa mahā|bāhus, 'tāta, saṃśāmya Pāṇḍavaīḥ!  
 praśamādd hi bhavec chāntir. mad|antaṃ yuddham astu ca!  
 bhrātṛ|bhāvena pr̥thivīm bhuṅkṣva Pāṇḍu|sutaiḥ saha!  
 a|kurvan vacanaṃ tasya nūnaṃ śocati putrakāḥ.  
 tad idaṃ samanuprāptaṃ vacanaṃ dīrgha|darśinaḥ.

wounded by arrows, Ádhiratha's son fell from his chariot like a mountain peak shattered from the blow of a lightning bolt! Surely he lies on the ground oozing blood and making it beautiful, like an elephant felled by a huge ruttish elephant! The Dhartaráshtras' strength and the Pándavas' terror, Kar-na, the idol of archers, has been killed by Árjuna! That hero was a mighty archer who put his friends at ease. That hero lies prone like a mountain struck down by Indra!

And Duryódhana's plan is like going on a journey for a cripple, like something a beggar longs for, or like drops of water for a parched man. A task thought out one way happens in another! Ah! Fate is powerful and destiny impossible to overcome! 9.20

Herald, was my son Duhshásana killed as he fled pitifully, his body and courage destitute? Did he not do wretched things in battle, dear friend? Was that champion not killed like the other warrior-bulls?

Like a moron ignoring the right medicine, Duryódhana always ignored Yudhi-shthira's words, 'Don't fight!' When the highly illustrious Bhishma asked for water as he lay on a bed of arrows, Pritha's son pierced the surface of the earth. And seeing the stream of water produced by Pandu's son, that mighty-armed man said, 'Son, make peace with the Pándavas! For once the fighting ceases there shall be peace. The war must end with me!\*' Enjoy the earth with Pandu's sons as if you were their brother!' Not acting on his advice, my boy now suffers as the words of that far-seeing man come to pass. 9.25

ahaṃ tu nihaṭ'ātmātyo, hata|putraś ca, Saṃjaya,  
 dyūtataḥ kṛcchraṃ āpanno, lūna|pakṣa iva dvijaḥ.  
 yathā hi śakuniṃ gr̥hya, chittvā pakṣau ca, Saṃjaya,  
 9.30 visarjayanti saṃhr̥ṣṭās tāḍyamānāḥ kumārakāḥ,  
 lūna|pakṣatayā tasya gamanaṃ n' ōpapadyate,  
 tath' āham api saṃprāpto lūna|pakṣa iva dvijaḥ.  
 kṣīṇaḥ, sarv'ārtha|hīnaś ca, nirjñātir, bandhu|varjitaḥ,  
 kāṃ diśaṃ pratipatsyāmi dīnaḥ, śatru|vaśaṃ gataḥ?»

VAIŚAMPĀYANA uvāca:

ity evaṃ Dhṛtarāṣṭro 'tha vilapya bahu duḥkhiṭaḥ  
 provāca Saṃjayaṃ bhūyaḥ śoka|vyākula|mānasaḥ.

DHṚTARĀṢṬRA uvāca:

«yo 'jayat sarva|Kāṃbojān, Ambhaṣṭhān Kekayaīḥ saha;  
 Gāndhārāṃś ca, Videhāṃś ca jītvā kāry'ārtham āhave,  
 Duryodhanasya vṛddhy|artham yo 'jayat pṛthivīm prabhuḥ;  
 sa jītaḥ Pāṇḍavaiḥ sūraiḥ samare bāhu|śālībhiḥ!  
 9.35 tasmin hate mah'êṣv|āse Karṇe yudhi Kirītīnā,  
 ke vīrāḥ paryavartanta? tan mam' ācakṣva, Saṃjaya!  
 kac cin n' āikaḥ parityaktaḥ Pāṇḍavair nihato raṇe?  
 uktaṃ tvayā purā, tāta, yathā vīro nipātitaḥ.  
 Bhīṣmam a|pratiyudhyantaṃ Śikhaṇḍī sâyak'ōttamaiḥ  
 pātayām āsa samare sarva|śastra|bhṛtām varam.  
 tathā Draupadinā Droṇo nyasta|sarv'āyudho yudhi,  
 yukta|yogo, mah'êṣv|āsaḥ, śarair bahubhir ācitaḥ,

## DHRITA-RASHTRA'S LAMENT

My ministers killed and my sons slaughtered, Sánjaya, I 9.30  
have arrived at this crisis because of the dice match like a bird  
whose wings have been clipped! For, Sánjaya, just as a bird  
caught by excited young boys who cut its wings, knock it  
about and abandon it, cannot move because its wings have  
been clipped, so I also have become like that bird whose  
wings have been clipped. Ruined and without any purpose,  
lacking relatives and friends, dejected and subject to my  
enemy's will, to what place can I flee?"

VAISHAMPÁYANA said:

After lamenting like this, Dhrita-rashtra was then very  
sad. His mind bewildered with grief, he spoke further to  
Sánjaya.

DHRITA-RASHTRA said:

"He who defeated all the Kambójas and Ambáshtas,  
as well as the Kékayas; the powerful man who defeated the  
Gandháras and Vidéhas in war because it needed to be done,  
and then conquered the earth for Duryódhana's benefit; he  
was defeated in battle by the strong-armed Pándava heroes!  
When that mighty archer Karna was killed in battle by the 9.35  
Wearer of the crown, who were the heroes that survived?  
Tell me this, Sánjaya! Was he not alone, abandoned when  
the Pándavas struck him down in battle?"

Good friend, earlier you described how each hero was  
felled. With the finest of arrows Shikhándin brought down  
Bhishma in battle, the best of all the weapon-bearers, though  
he did not retaliate. Drona had also laid aside all his weapons  
in the battle and, while absorbed in meditation, Drúpa-  
da's son Dhrishta-dyumna larded that mighty archer with

nihataḥ khaḍgam udyamya Dhr̥ṣṭadyumnena, Saṃjaya.  
antareṇa hatāv etau, chalena ca viśeṣataḥ,

9.40 aśrauṣaṃ aham etad vai, Bhīṣma|Droṇau nipātītau.  
Bhīṣma|Droṇau hi samare na hanyād vajra|bhṛt svayam  
nyāyena yudhyamānau hi. tad vai satyaṃ bravīmi te!

Karṇaṃ tv asyantam astrāṇi divyāni ca bahūni ca  
katham Indr' |ōpamaṃ vīraṃ mṛtyur yuddhe samaspr̥ṣat?

yasya vidyut|prabhāṃ śaktiṃ divyāṃ, kanaka|bhūṣaṇām  
prāyacchad dviṣatāṃ hantrīṃ kuṇḍalābhyāṃ Puraṇḍaraḥ.  
yasya sarpa|mukho divyaḥ śaraḥ kanaka|bhūṣaṇaḥ  
aśeta nihataḥ patrī candaneṣv ari|sūdanaḥ.

Bhīṣma|Droṇa|mukhān vīrān yo 'vamanya mahā|rathān,  
9.45 Jāmadagnyān mahā|ghoraṃ Brāhmam astram aśīkṣata.

yaś ca Droṇa|mukhān dṛṣṭvā vimukhān arditāñ śaraiḥ  
Saubhadrasya mahā|bāhur vyadhamat kārmukaṃ śitaiḥ.

yaś ca nāg' |āyuta|prāṇaṃ, vajra|raṇhasam, acyutam  
virathaṃ sahasā kṛtvā Bhīmasenam ath' āhasat.

Sahadevaṃ ca nirjitya śaraiḥ saṃnata|parvabhiḥ  
kṛpayā virathaṃ kṛtvā n' āhanad dharma|cintayā.

yaś ca māyā|sahasrāṇi vikurvāṇaṃ, jay' |āiṣiṇam  
Ghaṭotkacaṃ rākṣas' |ēndraṃ Śakra|śaktyā nijaghnivān.



many arrows, raised his sword and killed him, Sánjaya. I've learned that when Bhishma and Drona were felled they 9.40 were killed opportunistically and, especially, by deceit. For the thunder-bolt wielder himself could not have killed Bhishma and Drona in battle by lawful means while they were fighting. About this I speak the truth to you!

But how did death touch Karna in battle—a hero the equal of Indra!—while he hurled many divine weapons?

It was he who, in exchange for his earrings, the Sacker of cities\* gave the divine spear, a killer of enemies decorated with gold and flashing like lightning. It was he who had the divine gold-decorated arrow with the serpent's head, a fletched destroyer of enemies that lay in sandal powder once it had killed. It was he who disregarded the great warrior heroes led by Drona and Bhishma and learnt the horrifying 9.45 Brahma weapon from Jamadágnya.\*

And it was that mighty-armed man who, seeing the men led by Drona turning away tortured with arrows, split Subhádra's son's bow with his sharp arrows. And it was he who laughed after violently stripping Bhima-sena of his chariot though he is indestructible, as quick as lightning and has the vitality of a myriad of elephants. And it was he who defeated Saha·deva with his smooth-jointed arrows and deprived him of his chariot but did not kill him out of compassion and his regard for the law. And it was he who, with the spear obtained from Shakra, struck down the demon-lord Ghatótkacha as he created thousands of different illusions while seeking victory.

etāṃś ca divasān yasya yuddhe bhīto Dhanamjayah  
9.50 n' āgamad dvali|ratham vīrah. sa katham nihato raṇe?  
«saṃśaptakānāṃ yodhā ye āhvayanta\* sad” ānyataḥ;  
etān hatvā haniṣyāmi paścād Vaikartanam raṇe!»  
iti vyapadiśan Pārtho varjayan sūta|jaṃ raṇe;  
sa katham nihato vīrah Pārthena para|vīra|hā?

ratha|bhaṅgo na cet tasya, dhanur vā na vyaśīryata,  
na ced astrāṇi nirṇesuḥ, sa katham nihataḥ paraiḥ?  
ko hi śakto raṇe Karṇam, vidhunvānam mahad dhanuḥ,  
vimuñcantam śarān ghorān, divyāny astrāṇi c' āhave,  
jetum puruṣa|śārdūlam, śārdūlam iva veginam?  
9.55 dhruvam tasya dhanuś chinnaṃ, ratho v” āpi mahīm gato,  
astrāṇi vā pranaṣṭāni, yathā śaṃsasi me hatam.  
na hy anyad api paśyāmi kāraṇam tasya nāśane!

«na hanmi Phālgunam yāvat, tāvat pādaḥ na dhāvaye!»  
iti yasya mahā|ghoraṃ vratam āsīn mah”|ātmanah.  
yasya bhīto raṇe nidrāṃ Dharma|rājo Yudhiṣṭhirah  
trayo|daśa samā nityaṃ n' ābhajat puruṣa|rṣabhah.  
yasya vīryavato vīryam upāśritya mah”|ātmanah  
mama putraḥ sabhāṃ bhāryāṃ Pāṇḍunāṃ nītavān balāt.  
tatr' āpi ca sabhā|madhye, Pāṇḍavānāṃ ca paśyatām,

9.60 «dāsa|bhāry”! ēti» Pāñcālīm abravīt Kuru|saṃnidhau.  
«na santi patayah, Kṛṣṇe, sarve ṣaṇḍha|tilaiḥ samāḥ!  
upatiṣṭhasva bhartāram anyam vā, vara|varṇini!»  
ity evaṃ yaḥ purā vāco rūkṣāḥ saṃśrāvayan ruṣā  
sabhāyāṃ sūta|jaḥ Kṛṣṇām; sa katham nihataḥ paraiḥ?

And it was he who the hero Dhanan·jaya—terrified of him in battle—did not engage in a chariot-duel for days. 9.50  
How was he killed in battle? 'The warriors of the oath-bound hordes are always fighting me elsewhere; once I kill them I'll then kill Vaikártana in battle!' Under this pretense, Pritha's son avoided the charioteer's son in battle. How then did Pritha's son kill that hero, a killer of enemy-heroes?

If his chariot was not destroyed, or his bow not shattered, or if his weapons were not lost, how did his enemies kill him? For who could defeat Karna in combat while he shook his great bow and sent forth horrifying arrows and divine missiles in battle, that tiger of a man who was quick like a tiger? Surely, since you tell me he's been killed, his bow was splintered, or his chariot got stuck in the ground, or he lost his weapons. For I see no other way of killing him! 9.55

'I shall not wash my feet until I've killed Phálguna!' He was the great man who made this dreadful vow. It was for fear of him that Yudhi-shthira, the King of Law, a bull among men, did not sleep at all for thirteen years. It was after relying on the courage of that courageous and great man that my son\* forcefully led the Pándavas' wife\* to the assembly hall. And then in the middle of the assembly hall while the Pándavas watched on, it was he who called the Panchála princess 'Slave's wife!' in the presence of the Kurus. 'All the equal of barren sesame seeds, Krishná, your husbands are no more! Beautiful lady, serve a different husband!' It was the charioteer's son who had earlier addressed these cruel words to Krishná in the assembly hall. How was he killed by his enemies? 9.60

«yadi Bhīṣmo raṇa|ślāghī, Droṇo vā yudhi dur|madah  
 na haniṣyati Kaunteyān pakṣa|pātāt, Suyodhana,  
 sarvān eva haniṣyāmi. vyetu te mānaso jvaraḥ!  
 kiṃ kariṣyati Gāṇḍīvam, akṣayyau ca mah”|eṣu|dhī,  
 snigdha|candana|digdhasya maç|charasy’ ābhidhāvataḥ?

9.65 sa nūnam ṛṣabha|skandho hy Arjunena katham hataḥ?

yaś ca Gāṇḍīva|muktānām sparśam ugram a|cintayan,  
 «a|patir hy asi Kṛṣṇ”! êti» bruvan Pārthān avaiḥṣata.  
 yasya n’ āsīd bhayaṃ Pārthaiḥ sa|putraiḥ sa|Janārdanaiḥ,  
 sva|bāhu|balaṃ āsṛitya muhūrtam api, Saṃjaya.  
 tasya n’ āhaṃ vadaṃ manye devair api sa|Vāsavaiḥ  
 pratīpam abhidhāvadbhīḥ! kiṃ punas, tāta, Pāṇḍavaiḥ?  
 na hi jyāṃ saṃsprṣānasya tala|tre v” āpi gṛhṇataḥ  
 pumān Ādhiratheḥ sthātum kaś cit pramukhato ’rhati.  
 api syān medinī hīnā soma|sūrya|prabh”|āṃśubhiḥ,

9.70 na vadaḥ puruṣ’|ēndrasya saṃyugeṣv a|palāyinaḥ!

yena mandaḥ sahāyena, bhrātrā Duḥśāsanena ca,  
 Vāsudevasya dur|buddhiḥ pratyākhyānam arocata.  
 sa nūnam ṛṣabha|skandhaṃ Karṇaṃ dṛṣṭvā nipātitam,  
 Duḥśāsaṇaṃ ca nihataṃ, manye śocati putrakah.  
 hataṃ Vaikartanaṃ śrutvā dvai|rathe Savyasācinā  
 jayataḥ Pāṇḍavān dṛṣṭvā, kiṃ svid Duryodhano ’bravīt?

'If Bhishma who is celebrated in battle or Drona who is mad in battle will not kill Kunti's sons because they're partial to them, then I will kill them all, Suyódhana. Let go the fever in your mind! What can the Gandíva bow and those two huge and inexhaustible quivers do to my arrow as it rushes towards them, smeared with sandal and oil?' How 9.65 is it that he, whose shoulders were like a bull's, has now been killed by Árvjuna?

And it was he who, ignoring the sharp sensation of arrows released by the Gandíva bow, stared at Pritha's sons and said, 'Krishná, you have no husband!' It was he who had no fear, even for an instant, of Pritha's sons, their sons and Janárdaya,\* relying upon the strength of his own arms, Sánjaya. I scarcely believe that he would even have been killed by the gods with Vásaava\* had they rushed on him and he opposed them! How, then, dear friend, by the Pándavas? For when he seizes his bow-string and touches it to his arm-guard, no man can stand against Ádhiratha's son. The earth might even be deprived of rays of light from the sun or moon, but 9.70 that lord of men who never flees in battle cannot be dead!

It was with him as collaborator, and his brother Duhshásana, that the stupid fool\* approved the rejection of Vasudéva.\* Seeing Karna fallen now, whose shoulders were like a bull's, and Duhshásana killed, I reckon the boy suffers. Once he heard that Vaikártana was killed in a chariot-duel by the Left-handed archer and saw the Pándavas winning, what did Duryódhana say?

- Durmarṣaṇaṃ hataṃ dṛṣtvā, Vṛṣasenam ca saṃyuge,  
prabhagnaṃ ca balaṃ dṛṣtvā vadhyamānaṃ mahā|rathaiḥ,  
parāṇ|mukhāṃś ca rājñas tu palāyana|parāyaṇān,  
9.75 vidrutān rathino dṛṣtvā, manye śocati putrakah.  
a|neyaś c', ābhimānī ca, dur|buddhir, ajit'ēndriyaḥ;  
hat'ōtsāhaṃ balaṃ dṛṣtvā, kiṃ svid Duryodhano 'bravīt?  
svayaṃ vairaṃ mahat kṛtvā, vāryamānaḥ suhr̥d|gaṇaiḥ—  
pradhane hata|bhūyiṣṭhaiḥ—kiṃ svid Duryodhano 'bravīt?  
bhrātaraṃ nihataṃ dṛṣtvā Bhīmasenena saṃyuge,  
rudhire pīyamāne ca, kiṃ svid Duryodhano 'bravīt?  
saha Gāndhāra|rājena sabhāyāṃ yad abhāṣata,  
'Karṇo 'rjunaṃ raṇe hantā' hate tasmin kim abravīt?  
dyūtaṃ kṛtvā purā hr̥ṣṭo, vañcayitvā ca Pāṇḍavān,  
9.80 Śakuniḥ Saubalas, tāta, hate Karṇe kim abravīt?  
Kṛtavarmā mah'"ēṣv|āsaḥ, Sātvatānāṃ mahā|rathaḥ,  
Karṇaṃ Vaikartanaṃ dṛṣtvā, Hārdikyaḥ kim abhāṣata?  
brāhmaṇāḥ, kṣatriyā, vaiśyā yasya śikṣāṃ upāsate  
dhanur|vedaṃ cikīrṣanto Droṇa|putrasya dhīmataḥ;  
yuvā, rūpeṇa saṃpanno, darśanīyo, mahā|yaśāḥ,  
Aśvatthāmā hate Karṇe kim abhāṣata, Saṃjaya?  
ācāryo yo dhanur|vede Gautamo ratha|sattamaḥ,  
Kṛpaḥ Śāradvatas, tāta, hate Karṇe kim abravīt?  
Madra|rājo mah'"ēṣv|āsaḥ Śalyaḥ samiti|śobhanaḥ  
9.85 dṛṣtvā vinihataṃ Karṇaṃ sārathye rathināṃ varaḥ,  
kim abhāṣata Sauvīro Madrāṇām adhipo balī?

And after seeing Durmárshana and Vrisha-sena killed in battle, after seeing his army routed and being slaughtered by mighty warriors, and after seeing the kings turn back determined to escape and his chariot-warriors running away, 9.75  
I reckon the boy suffers. He was poorly advised, conceited and foolish, his passions out of control. Seeing his army with its will shattered, what did Duryódhana say? Having himself created this immense feud though he was restrained by numerous allies—most of whom were killed in battle—what did Duryódhana say? After seeing Bhima-sena kill his brother in combat and drink his blood, what did Duryódhana say? Since he said in the assembly hall with the king of Gandhára, 'Karna will kill Árvjuna in battle!' when he was killed what did he say?

Dear friend, after playing the dice game and deceiving the Pándavas Súbala's son Shákuni was delighted back then. When Karna was killed what did he say? Krita-varman is a 9.80  
mighty archer, a great warrior of the Sávatas. When he saw Vaikártana killed, what did that son of Hrídika say?

Brahmins, kshatriyas and vaishyas seeking the lore of weaponry are devoted to the teachings of Drona's intelligent son. A youth endowed with good looks, he is handsome and very famous. When Karna was killed, Sánjaya, what did Ashvattháman say?

A teacher in the lore of weaponry and the finest of warriors, what did Sharádvat's son Kripa say, dear friend, when Karna had been killed? The mighty archer Shalya, the king 9.85  
of the Madras, is brilliant in battle. When he saw Karna struck down while he was his charioteer, what did the powerful ruler of Madra say, the Sauvára who is the best

dr̥ṣṭvā vinihatam sarve yodhā vāraṇa|dur|jayāḥ,  
 ye ca ke cana rājānaḥ pṛthivyām yoddhum āgataḥ,  
 Vaikartanaṁ hataṁ dr̥ṣṭvā, kāny abhāṣanta, Saṁjaya?

Droṇe tu nihate vīre ratha|vyāghre nara'|r̥ṣabhe,  
 ke vā mukham anikānām āsan, Saṁjaya, bhāgaśaḥ?  
 Madra|rājaḥ katham Śalyo niyukto rathinām varaḥ  
 Vaikartanasya sārathye? tan mam' ācakṣva, Saṁjaya!  
 ke 'rakṣan dakṣiṇam cakram sūta|putrasya yudhyataḥ?  
 vāmaṁ cakram rarakṣur vā, ke vā vīrasya pṛṣṭhataḥ?

9.90 ke Karṇam na jahuḥ śūrāḥ? ke kṣudrāḥ prādravamṣ tataḥ?  
 katham ca vaḥ sametānām hataḥ Karṇo mahā|rathaḥ?

Pāṇḍavāś ca svayaṁ śūrāḥ pratyudīyur mahā|rathāḥ,  
 sṛjantaḥ śara|varṣāṇi vāri|dhārā iv' āmbu|dāḥ,  
 sa ca sarpa|mukho divyo mah'"|êṣu|pravaras tadā  
 vyarthaḥ katham samabhavat? tan mam' ācakṣva, Saṁjaya!

māmakasy' āsya sainyasya hat'|ôtsedhasya, Saṁjaya,  
 avaśeṣam na paśyāmi kakude mṛdite sati.

tau hi vīrau mah'"|êṣv|āsau, mad|arthe tyakta|jīvitau

Bhīṣma|Droṇau hatau śrutvā, ko nv artho jīvitena me?

9.95 punaḥ punar na mṛśyāmi hataṁ Karṇam ca Pāṇḍavaiḥ  
 yasya bāhvor balaṁ tulyam kuñjarāṇām śataṁ śataiḥ!



of chariot-warriors? All those warriors whose resistance was difficult to overcome who'd seen him struck down, and any kings who'd arrived to fight for the earth who had seen Vaikártana slain, what things did they say, Sánjaya?

Once the hero Drona had been slain—that tiger among warriors and bull among men—who led the forces in its various parts, Sánjaya? How was Shalya, the king of the Madras and finest of chariot-warriors, appointed Vaikártana's charioteer? Sánjaya, explain this to me! Who protected the right wheel of the charioteer's son as he fought? And who protected the hero's left wheel and who protected him from behind? Who were the heroes that didn't leave Karna's side? 9.90 And who were the weak bastards that fled from him? And how could Karna—a mighty warrior!—have been killed amidst all of you together?

And when those mighty warriors the Pándava heroes themselves attacked him, releasing torrents of arrows like rain-clouds torrents of water, how did the finest of the great arrows, that divine arrow with the serpent's head, then become useless? Sánjaya, explain this to me!

I see no survivors among my army, Sánjaya, with its pride shattered now that its chief has been killed. Now that I've heard that the mighty archers Bhishma and Drona have been killed—both heroes giving up their lives for my cause!—what point is there in me remaining alive? I can 9.95 endure no more now that the Pándavas have killed Karna, the might of whose arms was the equal of hundreds upon hundreds of elephants!

Droṇe hate ca yad vṛttaṃ Kauravāṇāṃ paraiḥ saha  
 saṃgrāme nara|vīrāṇāṃ, tan mam' ācakṣva, Saṃjaya!  
 yathā Karṇaś ca Kaunteyaiḥ saha yuddham ayojayat,  
 yathā ca dviṣatāṃ hantā raṇe śāntas, tad ucyatām.»

## DHRITA·RASHTRA'S LAMENT

And when Drona was killed, Sánjaya, tell me what happened in that battle the Káurava heroes had with their enemies! And then please explain how Karna took up the battle with Kunti's sons and how that killer of enemies was then pacified in battle."



10-30

KARNA THE GENERAL, DAY ONE

SAMJAYA uvāca:

- 10.1 HATE DROṆE mah”|êṣv|āse tasminn ahani, Bhārata,  
kṛte ca mogha|saṃkalpe Droṇa|putre mahā|rathe,  
dravamāṇe, mahā|rāja, Kauravāṇāṃ bal’|ārṇave,  
vyūhya Pārthaḥ svakaṃ sainyam atiṣṭhad bhrātr̥bhiḥ vṛtaḥ.  
tam avasthitam ājñāya putras te, Bharata’|rṣabha,  
vidrutaṃ sva|balaṃ dṛṣṭvā pauraṣeṇa nyavārayat.  
svam anīkam avasthāpya bāhu|vīryam upāśritaḥ,  
yuddhvā ca su|ciraṃ kālaṃ Pāṇḍavaiḥ saha, Bhārata,  
10.5 labdha|lakṣaiḥ parair hr̥ṣṭair vyāyacchadbhiś ciraṃ tadā,  
saṃdhyā|kālaṃ samāsādyā pratyāhāram akārayat.

kṛtv” āvahāraṃ sainyānāṃ, praviśya śibiraṃ svakam,  
Kuravaḥ su|hitaṃ mantraṃ mantrayāṃ cakrire mithaḥ.  
paryaṅkeṣu par’|ārdhyeṣu spardhy’|āstaraṇavatsu ca  
var’|āsaneṣ’ ūpaviṣṭāḥ, sukha|śayyāsv iv’ āmarāḥ!  
tato Duryodhano rājā sāmnā parama|valgunā  
tān ābhāṣya mah”|êṣv|āsān prāpta|kālam abhāṣata:  
«matam, matimatām śreṣṭhāḥ, sarve prabrūta, mā ciraṃ!  
evam gate tu kiṃ kāryaṃ? kiṃ ca kāryataraṃ, nṛpāḥ?»

SAMJAYA uvāca:

- 10.10 evam ukte nar’|êndreṇa, nara|siṃhā yuyutsavaḥ  
cakrur nānā|vidhās ceṣṭāḥ siṃh’|āsana|gatās tadā.  
teṣāṃ niśamy’ êṅgitāni yuddhe prāṇāṃ juhūṣatām,  
samudvīkṣya mukhaṃ rājño bāl’|ārka|sama|varcasah,

SÁNJAYA said:

ON THAT DAY when Drona the mighty archer was killed, 10.1  
Bhárata, and Drona's son, a mighty warrior, had his  
hopes dashed, and the sea of the army of Káuravas receded,  
great king, Pritha's son arrayed his troops and waited, sur-  
rounded by his brothers. Realizing that he stood nearby  
and seeing his own army fleeing, bull of Bharatas, your son  
turned it back with a show of courage. Making his army  
hold its ground by the strength of his own arms, Bhárata,  
and after battling for a very long time with his enemies the  
Pándavas—who were ecstatic after fighting for so long and 10.5  
achieving their goal—he began the retreat once they'd made  
it to evening.

After directing the troops to put aside their weapons, the  
Kurus entered their royal encampment and deliberated to-  
gether on the most advantageous plan. Seated on the finest  
couches and most excellent seats covered in the best car-  
pets, they were like the immortals on their comfortable  
couches! After addressing those mighty archers with sym-  
pathetic words of the highest beauty, King Duryódhana  
then said to them at the appropriate moment: "All of you,  
the finest of intelligent men, speak your thoughts without  
delay! What should we do now that he's gone? And, kings,  
what would be even better to do?"

SÁNJAYA said:

When that lord of men had said this, those battle-eager 10.10  
lions of men then gestured vigorously in various ways while  
seated on their lion seats. Taking note of the gestures of those  
men who wanted to sacrifice their lives in battle and seeing

ācārya|putro medhāvī vākya|jño vākyam ādade:

«rāgo, yogas, tathā dākṣyaṃ, nayaś c' ēty artha|sādhakāḥ  
upāyāḥ paṇḍitaiḥ proktās; te tu daiva|samāśritāḥ.  
loka|pravīrā ye 'smākaṃ deva|kalpā mahā|rathāḥ  
nītimantas, tathā yuktā, dakṣā, raktās ca, te hatāḥ.  
na tv eva kāryaṃ nairāśyaṃ asmābhir vijayaṃ prati!

10.15 su|nītaiḥ iha sarv'|ārthair daivam apy anulomyate.  
te vayaṃ pravaraṃ nīṇāṃ sarvair guṇa|gaṇair yutam  
Karṇaṃ ev' ābhiṣekṣyāmaḥ saināpatyena, Bhārata.  
Karṇaṃ senā|patiṃ kṛtvā pramathisyāmahe ripūn!  
eṣa hy atibalaḥ, sūraḥ, kṛt'|āstro, yuddha|dur|madaḥ,  
Vaivasvata iv' ā|sahyaḥ, śakto jetuṃ raṇe ripūn!»

etad ācārya|tanayāc chrutvā, rājaṃs, tav' ātmajaḥ  
āśāṃ bahu|matīm cakre Karṇaṃ prati sa vai tadā,  
«hate Bhīṣme ca, Droṇe ca, Karṇo jeṣyati Pāṇḍavān!»  
tām āśāṃ hr̥daye kṛtvā, samāśvasya ca, Bhārata,

10.20 tato Duryodhanaḥ prītaḥ priyaṃ śrutv' āsya tad vacaḥ  
prīti|satkāra|saṃyuktaṃ, tathyaṃ, ātma|hitam, śubham,  
svaṃ manaḥ samavasthāpya bāhu|vīryam upāśritaḥ,  
Duryodhano, mahā|rāja, Rādheyam idam abravīt:

«Karṇa, jānāmi te vīryaṃ, sauhṛdaṃ paramaṃ mayi;  
tath' āpi tvāṃ, mahā|bāho, pravakṣyāmi hitaṃ vacaḥ.  
śrutvā yath' |lēṣtaṃ ca kuru, vīra, yat tava rocate!  
bhavān prājñatamo nityaṃ mama c' āiva parā gatīḥ.



the king's face radiant like the morning sun, the teacher's son,\* who was astute and clever with words, offered this advice:

"Passion, method, skill and prudence are the measures the learned consider effective; but they depend on divine fate. Our mighty warriors, god-like heroes of the world, were killed though they were prudent, methodical, skilful and passionate. But we should not despair at victory! With all measures well executed, even fate follows regular paths. We should immediately consecrate Karna with the generalship, Bhárata. He is the best of men, possessing all types of good qualities. Once we've made Karna general, we will destroy our enemies! For that hero is exceedingly strong, skilled with his weapons, battle-mad and as insufferable as Yama; he can defeat our enemies in battle!" 10.15

After hearing this from the teacher's son, king, your son then entertained this deeply felt hope regarding Karna, "With Bhishma and Drona killed, Karna will defeat the Pándavas!" Taking this hope to heart and recovering his composure, Bhárata, Duryódhana was then pleased after hearing those pleasing words of Ashvattháman which were filled with reverence and affection and were true, good for the soul and auspicious. Collecting his thoughts and relying upon his strength of arms, great king, Duryódhana said this to Radha's son: 10.20

"Karna, I know of your courage and your great affection for me. Even so, man of mighty arms, I will speak these salutary words to you. Listen as you wish and do what pleases you, hero! You were always the wisest man and my best means of success.

- Bhīṣma|Droṇāv atirathau hatau senā|patī mama.  
senā|patir bhavān astu, tābhyām draviṇavattarah!  
10.25 vṛddhau ca tau mah”|êṣv|āsau, s’|āpekṣau ca Dhanamjaye;  
mānītau ca mayā vīrau, Rādheya, vacanāt tava.  
pitā|mahatvaṃ saṃprekṣya Pāṇḍu|putrā mahā|raṇe  
rakṣitās, tāta, Bhīṣmeṇa divasāni daś’ āiva ha.  
nyasta|śastre ca bhavati hato Bhīṣmaḥ pitā|mahaḥ  
Śikhaṇḍinaṃ puraskṛtya Phālgunena mah”|āhave.  
hate tasmin mah”|êṣv|āse śara|talpa|gate tadā  
tvay” ôkte, puruṣa|vyāghra, Droṇo hy āsīt puraḥ|sarah.  
ten’ āpi rakṣitāḥ Pārthāḥ śiṣyatvād, iti me matiḥ;  
sa c’ āpi nihato vṛddho Dhṛṣṭadyumnena sa|tvaram.  
10.30 nihatābhyām pradhānābhyām tābhyām, a|mita|vikrama,  
tvat|samaṃ samare yodhaṃ n’ ānyaṃ paśyāmi, cintayan!  
bhavān eva tu naḥ śakto vijayāya, na saṃśayaḥ,  
pūrvam, madhye ca, paścāc ca tath” āiva vihitam hitam.  
sa bhavān dhuryavat saṃkhye dhuram udvoḍhum arhati.  
abhiṣecaya sainānye svayam ātmānam ātmanā!  
devatānām yathā Skandaḥ senā|nīḥ prabhur a|vyayaḥ,  
tathā bhavān imām senām Dhārtaraṣṭrīm bibhartu me!  
jahi śatru|gaṇān sarvān Mahendro dānavān iva!  
avasthitaṃ raṇe drṣṭvā Pāṇḍavās tvām mahā|rathāḥ  
10.35 draviṣyanti ca Pañcālā, Viṣṇuṃ drṣṭv” ēva dānavāḥ.  
tasmāt tvam, puruṣa|vyāghra, prakarṣ’ āitām mahā|camūm!

Now that both my generals, the supreme warriors Bhishma and Drona, have been killed, please be general! You are more powerful than those two! Those mighty archers were old and they looked out for Dhananjaya. But I respected those heroes because of your advice, son of Radha. Bhishma, conscious that he was their grandfather, dear friend, protected Pandu's sons for ten days in the great war. And while his weapon was lowered, grandfather Bhishma was struck down in the great battle by Phalguna who had placed Shikhandin before him. 10.25

When the mighty archer had been struck down and lay upon the bed of arrows, you spoke to him, tiger among men. Consequently, Drona went before you. I reckon that he also protected Pritha's sons because they were his students. And that old man too was quickly killed by Dhrishtadyumna. Now that I think about it, in battle I see no other warrior the equal of you—your courage was unrivalled even be those two slain chiefs! Without any doubt, you alone can triumph for us, since, in times past, lately and in the period in between, you've done well for us. 10.30

Like a beast of burden, you ought to bear this load in battle. You yourself must consecrate yourself by yourself in the generalship! Just as the imperishable lord Skanda was the commander of the army of the gods, so you must sustain the Dhartarashtra army! Destroy all our enemy hordes, like great Indra the *dánavas*! Seeing you engaged in battle, as when the *dánavas* saw Vishnu, the great Pándava and Panchála warriors will flee. Therefore, tiger among men, you must lead this great army! While you remain standing, 10.35

bhavaty avasthite yat te Pāṇḍavā manda|cetasah  
draviṣyanti sah'|āmātyāḥ, Pañcālāḥ Sṛñjayās ca ha.  
yathā hy abhyuditaḥ sūryaḥ pratapan svena tejasā  
vyapohati tamas tīvraṃ, tathā śatrūn pratāpayat!»

SAMJAYA uvāca:

āśā balavatī, rājan, putrasya tava y” ābhavat,  
hate Bhīṣme ca Droṇe ca Karṇo jeṣyati Pāṇḍavān.  
tām āśāṃ hr̥daye kṛtvā Karṇam evaṃ tad” ābravīt:  
«sūta|putra, na te Pārthaḥ sthitv” āgre saṃyuyutsati!»

KARNA uvāca:

10.40 «uktam etan mayā pūrvaṃ Gāndhāre tava saṃnidhau,  
jeṣyāmi Pāṇḍavān sarvān sa|putrān sa|Janārdanān.  
senā|patir bhaviṣyāmi tav’ āhaṃ, n’ ātra saṃśayaḥ!  
sthiro bhava, mahā|rāja! jitān viddhi ca Pāṇḍavān!»

SAMJAYA uvāca:

evam ukto, mahā|rāja, tato Duryodhano nṛpaḥ  
uttasthau rājabhiḥ sārdhaṃ, devair iva Śatakratuḥ,  
saināpatyena satkartuṃ Karṇam, Skandam iv’ āmarāḥ.  
tato 'bhiṣicuḥ Karṇam, vidhi|dr̥ṣṭena karmaṇā,  
Duryodhana|mukhā, rājan, rājāno vijay’|āiṣiṇaḥ,  
śāta|kumbha|mayaiḥ kumbhair, māheyaiś c’ ābhimantritaiḥ,  
10.45 toya|pūrṇa|viṣāṇaiś ca  
dvipa|khaḍga|maha”|r̥ṣabhaiḥ,  
maṇi|mukt’|āyutaiś c’ ānyaiḥ,  
puṇya|gandhais tath” āuśadhaiḥ,  
audumbare sukh’|āsīnam āsane kṣauma|saṃvṛte,

the Pándavas, Panchálas and Srínjayas, their minds bewildered, will flee along with their ministers. Just as the risen sun burning with its own fiery energy completely drives away the darkness, so you must torment our enemies!”

SÁNJAYA said:

This was your son’s fervent hope, king, that, with Bhisma and Drona slain, Karna would defeat the Pándavas. Taking this hope to heart, he then said this to Karna: “Son of a charioteer, once Pritha’s son stands before you, he won’t want to fight!”

KARNA said:

“Once before in Gandhára I said before you that I will 10.40  
defeat all the Pándavas along with their sons and Janárdana. I will be your general! On this there is no doubt! Be strong, great king, and regard the Pándavas as defeated already!”

SÁNJAYA said:

Spoken to like this, great king, King Duryódhana then rose together with the kings—just as Shata-kratu\* rose with the gods—to honor Karna with the generalship—just as 10.45  
the immortals honored Skanda. Then with Duryódhana in their lead and eager for victory, king, the kings consecrated Karna with the rite prescribed by rule—comfortably seating him on a seat made from *udúmbara* wood and covered with linen—with sanctified golden and earthen pots, with water-filled horns of elephants, rhinoceroses and great bulls, and others filled with jewels and pearls and pleasant smelling herbs, according to the rule prescribed in the scriptures and with well-prepared materials. Brahmins, kshatriyas, vaishyas

śāstra|dr̥ṣṭena vidhinā, saṁbhāraiś ca su|saṁbhṛtaiḥ.  
brāhmaṇāḥ, kṣatriyā, vaiśyās, tathā sūdrās ca saṁmatāḥ  
tuṣṭuvus taṁ mah”|ātmānam abhiṣiktaṁ var’|āsane.

tato ’bhiṣikte, rāj’|êndra, niṣkair, gobhir, dhanena ca  
vācayām āsa vipr’|âgryān Rādheyaḥ para|vīra|hā.  
«jaya Pārthān sa|Govindān s’|ânuḡāṁs tān mahā|mṛdhe!»  
iti taṁ bandinaḥ prāhur, dvijās ca puruṣa’|rṣabham.

10.50 «jahi Pārthān sa|Pāñcālān, Rādheya, vijayāya naḥ,  
udyann iva sadā bhānus tamāṁsy ugrair gabhastibhiḥ!  
na hy alaṁ tvad|viśṣṭānāṁ śarāṇāṁ vai sa|Keśavāḥ,  
ulūkāḥ sūrya|raśmīnāṁ jvalatām iva darśane!  
na hi Pārthāḥ sa|Pāñcālāḥ sthātum śaktās tav’ âgrataḥ  
ātta|śastrasya samare, Mahendrasy’ êva dānavāḥ!»

abhiṣiktas tu Rādheyaḥ prabhayā so ’mita|prabhāḥ  
atyaricyata rūpeṇa, divākara iv’ âparaḥ.

saināpatye tu Rādheyam abhiṣicya sutas tava  
amanyata tad” ātmānam kṛt’|ârthaṁ Kālā|coditaḥ.

10.55 Karṇo ’pi, rājan, saṁprāpya saināpatyam arim|damaḥ  
yogam ājñāpayām āsa sūryasy’ ôdayanaṁ prati.  
tava putrair vṛtaḥ Karṇaḥ śuśubhe tatra, Bhārata,  
devair iva yathā Skandaḥ saṁgrāme Tārakā|maye!

and well regarded shudras celebrated the great man consecrated on that excellent seat.

After he had been consecrated, lord of kings, Radha's son, a killer of enemy-heroes, encouraged the foremost brahmins to speak with gifts of gold collars, cows and wealth. "Defeat Pritha's sons and Go-vinda\* and their followers in the great war!" the bards and brahmins said to that bull among men. "Kill Pritha's sons along with the Panchálas for our victory, 10.50 son of Radha, just as the sun rising always destroys the darkness with its formidable rays! For, those with Késhava are truly unable to look at your arrows once they've been discharged, just as owls can't look at the burning rays of the sun! Pritha's sons and the Panchálas cannot stand before you once you've grasped your weapon in battle, just like the *dánavas* before Indra!"

Once he had been consecrated, Radha's son, whose radiance had no limit, remained unequalled in beauty and radiance, like the sun in the western sky.

And after consecrating Radha's son in the generalship, your son, impelled by Time, then thought his own goal accomplished. And after assuming the generalship, Karna, a 10.55 conqueror of enemies, commanded the horses be harnessed at the rising of the sun. Surrounded by your sons, Karna shone there, Bhárata, like Skanda when surrounded by the gods in the battle for Taraká!\*

DHṚTARĀṢṬRA uvāca:

- II.1 SAINĀPATYAM TU saṃprāpya Karṇo Vaikartanas tadā,  
tath” ōktaś ca svayaṃ rājñā snigdhaṃ bhrātṛ|samaṃ vacaḥ,  
yogam ājñāpya senānām āditye ’bhyudite tadā,  
akarot kiṃ mahā|prājñas? tan mam’ ācakṣva, Saṃjaya!

SAMJAYA uvāca:

- Karṇasya matam ājñāya putrās te, Bharata’|rṣabha,  
yogam ājñāpayām āsur nandi|tūrya|puraḥsaram.  
mahaty apara|rātre tu tava sainyasya, māriṣa,  
«yogo! yogeti»\* sahasā prādur āsīn mahā|svanaḥ.  
II.5 kalpatām nāga|mukhyānām, rathānām ca varūthinām,  
sannahyatām narāṇām ca, vājīnām ca, viśām pate,  
krośatām c’ āiva yodhānām tvaritānām parasparam,  
babhūva tumulaḥ śabdo diva|sprk, su|mahāṃs tataḥ.  
tataḥ śveta|patākena, balākā|varṇa|vājīnā,  
hema|prṣṭhena dhanuṣā, nāga|kakṣeṇa ketunā,  
tūṇīra|śata|pūrṇena, sa|gadana varūthinā,  
śata|ghnī|kiṅkiṇī|śakti|śūla|tomara|dhārīṇā,  
kārmukair upapannena, vimal’|āditya|varcasā,  
rathen’ ābhipatākena sūta|putro ’bhyadrśyata,  
II.10 dhmāpayan vāri|jaṃ, rājan, hema|jāla|vibhūṣitam,  
vidhunvāno mahac cāpaṃ kārtasvara|vibhūṣitam.  
drṣṭvā Karṇam mah”|êsv|āsaṃ,  
ratha|sthaṃ, rathinām varam,  
bhānumantam iv’ ōdyantaṃ,  
tamo ghnantaṃ, dur|āsadam,



## KARNA THE GENERAL, DAY ONE

DHRITA-RASHTRA said:

BUT AFTER KARNA Vaikártana had assumed command of the army, and he'd been addressed by the king himself with affectionate words fit for a brother, and after he'd ordered the arraying of the forces at sun rise, what did that very wise man do? Tell me this, Sánjaya! 11.1

SÁNJAYA said:

After they were apprised of Karna's plan, bull of Bharatas, your sons ordered the army's preparation to the accompaniment of joyful music. During that long last period of the night, dear friend, a great sound suddenly arose from your troops, "Get ready! Get ready!" A huge, chaotic sound that touched the sky arose from there, of the finest elephants being organised, of chariots being fortified, of men and horses donning their armor, lord of the people, and of hustling warriors egging each other on. 11.5

Then the charioteer's son appeared with his gilded bow and his bannered chariot. Radiant like the spotless sun, it was equipped with bows and bore *shata-ghnis*,\* small bells, spears, pikes and lances. It was fitted with defensive armor and a mace, and filled with a hundred quivers. Its banner displayed an elephant's girdle, its horses were the color of cranes and its flag was white. Karna was blowing his conch, king, that was decorated with golden webbing, and shaking his great bow that was decorated with gold. 11.10

Once they saw that mighty archer Karna, the best of chariot-warriors, standing in his chariot as irresistible as the rising sun overwhelming the dark, dear friend, no Káurava

na Bhīṣma|vyasanam ke cin, n' āpi Droṇasya, mārīṣa,  
n' ānyeṣāṃ, puruṣa|vyāghra, menire tatra Kauravāḥ.

tatas tu tvarayan yodhāñ śaṅkha|śabdena, mārīṣa,  
Karṇo niṣkarṣayām āsa Kauravāṇām mahad balam.  
vyūham vyūhya mah" |êṣv|āso makaram śatru|tāpanaḥ  
pratyudyayau tathā Karṇaḥ Pāṇḍavān vijigīṣayā.

11.15 makarasya tu tuṇḍe vai Karṇo, rājan, vyavasthitaḥ,

netrābhyām Śakuniḥ śūra, Ulūkaś ca mahā|rathaḥ;  
Droṇa|putras tu śirasī, grīvāyām sarva|sodarāḥ,  
madhye Duryodhano rājā balena mahatā vṛtaḥ;  
vāma|pāde tu, rāj' |êndra, Kṛtavarmā vyavasthitaḥ,  
Nārāyaṇa|balair yukto, go|pālair yuddha|dur|madaiḥ;  
pāde tu dakṣiṇe, rājan, Gautamaḥ satya|vikramaḥ,  
Trigartaiḥ su|mah" |êṣv|āsair, dākṣiṇātyaiś ca saṃvṛtaḥ;  
anupādas tu yo vāmas tatra Śalyo vyavasthitaḥ,  
mahatyā senayā sārdham Madra|deśa|samutthayā;

11.20 dakṣiṇe tu, mahā|rāja, Suṣeṇaḥ satya|saṃgarāḥ,  
vṛto ratha|sahasreṇa, dantinām ca tribhiḥ śataiḥ;  
pucche hy āstām mahā|vīryau bhrātarau pāṛthivau tadā  
Citras ca Citrasenaś ca, mahatyā senayā vṛtau.

tataḥ prayāte, rāj' |êndra, Karṇe nara|var' |ôttame,  
Dhanamjayam abhiprekṣya Dharma|rājo 'bravīd idam:  
«paśya, Pārtha, yathā senā Dhārtarāṣṭr" |êha saṃyuge  
Karṇena vihitā, vīra, guptā vīrair mahā|rathaiḥ!  
hata|vīratamā hy eṣā Dhārtarāṣṭrī mahā|camūḥ,  
phalgu|śeṣā, mahā|bāho, tṛṇais tulyā matā mama!

there worried about Bhishma's disaster, or Drona's, or anyone else's, tiger among men.

Then, urging the warriors with the sound of his conch, dear friend, Karna drew out the Káuravas' massive army. Having arrayed the army in the crocodile battle array, Karna, a mighty archer and tormenter of enemies, went forth with the intention of defeating the Pándavas.

Karna was positioned in the snout of the crocodile array, king, the champion Shákuni and the great warrior Ulúka at its eyes, and Drona's son was at its head. With all his brothers at its neck, King Duryódhana was in the middle, surrounded by his massive army. Krita-varman was stationed at its left foot, lord of kings, with the Naráyana troops and battle-mad cow-herders; and at its right foot, king, was the truly courageous Gáutama, surrounded by archers of immense power from Tri-garta and the south. Shalya was stationed at the left hind foot together with his great army gathered from the country of Madra; and at the right, great king, was Sushéna, who was true to his promises, surrounded by a thousand chariots and three hundred elephants. Then at the tail was a pair of immensely courageous brothers, the princes Chitra and Chitra-sena, surrounded by their mighty army.

As Karna, the finest of excellent men, marched out, lord of kings, the King of Law\* looked at Dhanan-jaya and said this: "Son of Pritha, look how Karna has arranged the Dhartaráshtras' army for this battle, hero, and how it is protected by those mighty warrior heroes! Since the Dhartaráshtras' great army has few survivors, its most eminent heroes killed, in my reckoning, mighty-armed man, it is the

11.25 eko hy atra mah”|êṣv|āsaḥ sūta|putro virājate,  
sa|dev’|āsurā|gandharvaiḥ, sa|kiṃnara|mah”|ôragaiḥ,  
car’|âcarais tribhir lokair yo ’jayyo rathinām varah!  
taṃ hatv” âdya, mahā|bāho, vijayas tava, Phālguna,  
uddhṛtaś ca bhavec chalyo mama dvādaśa|vārṣikaḥ.  
evam jñātvā, mahā|bāho, vyūhaṃ vyūha yath” êcchasi!»

bhrātur etad vacaḥ śrutvā Pāṇḍavaḥ śveta|vāhanah  
ardha|candreṇa vyūhena pratyavyūhata tām camūm.  
vāma|pārśve tu tasy’ âtha Bhīmaseno vyavasthitaḥ,  
dakṣiṇe ca mah”|êṣv|āso Dhṛṣṭadyumno vyavasthitaḥ;  
11.30 madhye vyūhasya rājā tu Pāṇḍavaś ca Dhanamjayah,  
Nakulaḥ Sahadevaś ca Dharma|rājasya prṣṭhataḥ.  
cakra|rakṣau tu Pāñcālyau Yudhāmany’|Ūttamaujasau  
n’ Ārjunaṃ jahatur yuddhe pālyamānau Kirītina.  
śeṣā nṛpatayo vīrāḥ sthitā vyūhasya daṃśitāḥ,  
yathā|bhāgam, yath”|ôtsāham, yathā|yatnam ca, Bhārata.

evam etan mahā|vyūhaṃ vyūhya, Bhārata, Pāṇḍavaḥ,  
tāvakaś ca mah”|êṣv|āsā yuddhāy’ âiva mano dadhuḥ.  
drṣṭvā vyūdhām tava camūm sūta|putreṇa saṃyuge,  
nihatān Pāṇḍavān mene Dhārtarāṣṭraḥ sa|bāndhavaḥ.  
11.35 tath” âiva Pāṇḍaviṃ senām vyūdhām drṣṭvā Yudhiṣṭhiraḥ  
Dhārtarāṣṭrān hatān mene sa|Karṇān vai jan’|âdhipaḥ.

equal of grass! For only one mighty archer, the charioteer's son, shines forth there; that superb chariot-warrior couldn't be defeated by any creature moving or not moving in the three worlds, including the gods, demons, *gandhárvas*, *kínnaras*\* and great serpents! Once you've killed him today, mighty-armed Phálguna, victory is yours, and my thorn for the last twelve years shall have been removed. Understand this, man of mighty-arms, and array the army as you wish!" 11.25

After listening to his brother's words, the Pándava with the white horses\* arranged his forces against that army with the half-moon battle array. Bhima-sena was stationed on its left flank, king, and the mighty archer Dhrishta-dyumna was stationed on its right. In the middle of the array was the king and the Pándava Dhanan-jaya; and Nákula and Saha-deva were behind the King of Law. And the two Panchála wheel-protectors, Yudha-manyu and Uttamáujas, while being guarded by the Wearer of the crown, did not desert Árvjuna in battle. The army's remaining kings—heroes clad in armor!—were positioned each in their proper place according to their energy and their strength, Bhárata. 11.30

In this way the Pándavas arrayed their massive army, Bhárata, and your mighty archers fixed their minds on battle alone. When they saw your army arrayed for battle by the charioteer's son, Dhrita-rashtra's son\* and his kin considered the Pándavas already killed. Similarly, when he saw the Pándava army arrayed, Yudhi-shthira, a ruler of people, considered the Dhartaráshttras and Karna already slain. 11.35

tataḥ śaṅkhās ca, bheryas ca, paṇav'ānaka|dundubhiḥ,  
 diṇḍimās c' āpy ahanyanta, jharjharās ca samantataḥ.  
 senayor ubhayo, rājan, prāvādyanta mahā|svanāḥ,  
 siṃha|nādaś ca saṃjajñe śūrāṇām jaya|grddhinām.  
 haya|heṣita|śabdās ca, vāraṇānām ca bṛmhatām,  
 ratha|nemi|svanās c' ôgrāḥ saṃbabhūvur, jan'ādhīpa.

na Droṇa|vyasanam kaś cij jānīte tatra, Bhārata,  
 dr̥ṣṭvā Karṇam mah"ḥ|ēṣv|āsam mukhe vyūhasya daṃśitam.

11.40 ubhe sainye, mahā|rāja, prahr̥ṣṭa|nara|saṃkule  
 yoddhu|kāme sthite, rājan, hantum anyonyam ojasā.  
 tatra yattau su|saṃrabdhau dr̥ṣṭv" ānyonyam vyavasthitau  
 anīka|madhye, rāj'ēndra, ceratuḥ Karṇa|Pāṇḍavau.

nṛtyamāne ca te sene sameyātām parasparam,  
 teṣām pakṣaiḥ prapakṣaiś ca nirjagmus te yuyutsavaḥ.  
 tataḥ pravavṛte yuddham nara|vāraṇa|vājinām,  
 rathānām ca, mahā|rāja, anyonyam abhinighnatām!

SAMJAYA uvāca:

12.1 TE SENE 'NYONYAM āsādy prahr̥ṣṭ'āśva|nara|dvipe  
 bṛhatyau saṃprajahrāte dev'āśura|sama|prabhe.  
 tato nara|rath'āśv'ēbhāḥ, pattayaś c' ôgra|vikramāḥ  
 saṃprahārān bhṛṣaṃ cakrur deha|pāpm'āsu|nāśanān.  
 pūrṇa|candr'ārka|padmānām kāntibhir gandhataḥ samaiḥ  
 uttam'āṅgair nṛ|siṃhānām nṛ|siṃhās tastarur mahīm.  
 ardha|candrais, tathā bhallaiḥ, kṣuraprair, asi|paṭṭīśaiḥ,

Then conches and kettle-drums, cymbals and *ánaka-dúndubhi* drums, and *díndima* and *jhárajhara* drums were pounded on all sides. From both armies thunderous rackets were raised, and a lion's roar arose from those heroes desperate for victory. And the sounds of neighing horses and trumpeting elephants and the sharp sounds of chariot wheels came forth, ruler of the people.

No one who saw Karna there, a mighty archer clad in armor and at the head of his army, Bhárata, recalled Drona's disaster.

Both armies, great king, were crowded with excited men. Eager for battle, king, they were determined to kill one another with their might. Alert and furious after spotting one another there, lord of kings, Karna and the Pándava roamed about stationed in the midst of their forces. 11.40

And as they gesticulated, the two armies drew near one another and battle-eager warriors started forward through their flanks and outer flanks. Then the battle began, great king, of men, elephants, horses and chariots assailing one another!

SÁNJAYA said:

AFTER ATTACKING one another, the two massive armies fought together, their horses, men and elephants excited and their splendor equal to the gods and demons. Men, chariots, horses, elephants and foot-soldiers of formidable courage then began brutally striking each other, destroying their bodies, sins and lives. Lion-like men scattered the earth with the heads of other lion-like men, their brilliance equal to a full moon or the sun and their fragrance the equal of a 12.1

paraśvadhais' c' âpy akṛntann uttam' âṅgāni yudhyatām.

12.5 vyāyat' āyata|bāhūnām vyāyat' āyata|bāhubhiḥ  
bāhavaḥ pātītā rejur dharanyām s' āyudh' âṅgadaih.  
taiḥ sphuradbhir mahī bhāti rakt' âṅguli|talais tathā  
Garuḍa|prahitair ugraiḥ pañc' āsyair uragair iva.

dvirada|syandan' āśvebhyaḥ petur vīrā dviṣadd|hatāḥ,  
vimānebhyo, yathā kṣiṇe punye svarga|sadas, tathā.  
gadābhir anye gurvībhiḥ, parighair, musalair api  
pothitāḥ śataśaḥ petur vīrā vīratarai raṇe.

rathā rathair vimathitā, mattā mattair dvipā dvipaiḥ,  
sādīnaḥ sādibhiś c' āiva tasmin parama|saṃkule.

12.10 rathair narā, rathā nāgair, āśv' ārohaś ca pattibhiḥ,  
āśv' ārohaiḥ padātāś ca nihatā yudhi śerate,  
rath' āśva|pattayo nāgai, rath' āśv' ēbhāś ca pattibhiḥ,  
ratha|patti|dvipās c' āśvai, rathais' c' âpi nara|dvipāḥ.  
rath' āśv' ēbha|narāṇām tu nar' āśv' ēbha|rathaiḥ kṛtam  
pāṇi|pādais' ca, śastrais' ca, rathais' ca kadanam mahat.

tathā tasmin bale śūrain vadhyamāne hate 'pi ca  
asmān abhyāyayuh Pārthā Vṛkodara|puro|gamāḥ.

Dhṛṣṭadyumnaḥ, Śikhaṇḍī ca,

Draupadeyāḥ, Prabhadrakāḥ,



lotus. And with half-moon arrows, broad arrows and razor-edged arrows, and swords, tridents and axes, they cut off the heads of those who fought.

The arms of those having long and strong arms felled by others having long and strong arms glittered on the ground with their weapons and bracelets. With those quivering arms and bloodied fingers and palms, the earth looked as if it was scattered with dreadful five-headed serpents hurled down by Gáruda. 12.5

Heroes slain by their enemies fell from elephants, chariots and horses, just as the gods fall from their celestial vehicles when their merit has been destroyed. Other heroes were felled by the hundreds, crushed in battle by heroes stronger than they with heavy clubs, maces and iron bludgeons.

In that extraordinary battle, chariots were destroyed by chariots, excited elephants by excited elephants and horsemen by horsemen. Men lay prone in the battle destroyed by chariots, as did chariots destroyed by elephants, horsemen by foot-soldiers, and foot-soldiers by horsemen; and so too chariots, horses and foot-soldiers by elephants; chariots, horses and elephants by foot-soldiers; chariots, foot-soldiers and elephants by horses; and men and elephants by chariots. With their hands, feet, weapons and chariots, men, horses, elephants and chariots created great carnage among chariots, horses, elephants and men. 12.10

While champions destroyed and slaughtered the army like this, Pritha's sons advanced on us with Wolf-belly in their lead. Surrounded by a massive army, Dhrishta-dyumna, Shikhándin, Dráupadi's sons, the Prabhádrakas, Sát-

Sātyakiś, Cekitānaś ca,

Draviḍaiḥ sainikaiḥ saha,

12.15 vṛtā vyūhena mahatā, Pāṇḍyās, Colāḥ sa|Keralāḥ,  
 vyūdh' |ōraskā, dīrgha|bhujāḥ, prāṃśavaḥ, pṛthu|locanāḥ,  
 āpīḍino, rakta|dantā, matta|mātaṅga|vikramāḥ,  
 nānā|virāga|vasanā, gandha|cūrṇ' |āvacūrṇitāḥ,  
 baddh' |āsayāḥ, pāśa|hastā, vāraṇa|prativāraṇāḥ,  
 samāna|mṛtyavo, rājan, n' ātyajanta parasparam.  
 kalāpinaś, cāpa|hastā, dīrgha|keśāḥ, priyaṃ|vadāḥ  
 pattayaḥ sādinaś c' ānye ghora|rūpa|parākramāḥ.  
 ath' āpare punaḥ śūrās Cedi|Pañcāla|Kekayāḥ,  
 Karuṣāḥ, Kosalāḥ, Kāñcyā, Māgadhās c' āpi dudruvuh.

12.20 teṣāṃ rath' |āśva|nāgās ca, pravarās c' āgra|pattayaḥ  
 nānā|vādyā|dharair hr̥ṣṭā nṛtyanti ca hasanti ca.

tasya sainyasya mahato, mahā|mātra|varair vṛtaḥ,  
 madhye Vṛk' |ôdaro 'bhyāyāt tvadīyaṃ, nāga|dhūr|gataḥ.  
 sa nāga|pravaro 'tyugro, vidhivat kalpito babhau,  
 uday' |āgr' |ādri|bhavanaṃ yath" ābhyudita|bhāskaram.  
 tasy' āyasaṃ varma varaṃ, vara|ratna|vibhūṣitam,  
 tārā|vyāptasya nabhasaḥ śāradasya sama|tviṣam.  
 sa tomara|vyagra|karaś, cāru|mauliḥ, sv|alaṃ|kṛtaḥ,  
 śaran|madhyaṃ|din' |ārka' |ābhas, tejasā vyadahad ripūn.

12.25 taṃ dr̥ṣṭvā dvi|radaṃ dūrāt Kṣemadhūrtir dvipa|sthitāḥ  
 āhvayann abhidudrāva pramanāḥ pramanastaram.  
 tayoh samabhavad yuddhaṃ dvipayor ugra|rūpayoh  
 yadṛcchayā drumavator mahā|parvatayor iva.

yaki, Chekitána and the Dravidian division, the Pandyas, 12.15  
 Cholas and Kéralas—tall, broad chested, long armed and  
 large eyed, sporting wreaths, their teeth red, their courage  
 that of ruttish elephants, their clothes colorful and sprinkled  
 with fragrances and aromatic powders, clenching swords,  
 holding nooses and restraining their elephants—were equal  
 in death, king, and never left one another's side. And other  
 long-haired foot-soldiers and horseman with quivers full of  
 arrows, bows in hand and chatting jovially, showed fright-  
 ful courage. And still more heroes attacked—the Chedis,  
 Panchálas, Kékayas, Karúshas, Kósalas, Kanchis, and Má- 12.20  
 gadhas. Their chariots, horses and elephants, and their su-  
 perb, foremost foot-soldiers, danced and laughed, spurred  
 on by various musicians.

Surrounded by the finest mahouts in the midst of that  
 massive army, Wolf-belly attacked your troops riding atop  
 an elephant. That superb elephant was exceedingly fierce  
 and properly caparisoned and appeared as brilliant as the  
 house on the highest eastern mountain at the sun's rise. Its  
 iron mail was the finest and it was decorated with the finest  
 jewels; it was the equal in brilliance of a star-filled autumnal  
 sky. Shaking his lance, wearing a stunning crown and finely  
 decked out, Bhima seemed like an autumnal midday sun  
 and burnt his enemies with his fiery energy.

Seeing that elephant from afar, Kshema-dhurti fervently 12.25  
 rode his elephant and, issuing a challenge, attacked that  
 man more fervent than he. Suddenly a battle had begun  
 between those two formidable elephants that were like a  
 pair of massive forested mountains.

saṃsakta|nāgau tau vīrau tomarair itar'êtaram  
 balavat sūrya|raśmy'ābhair bhittv" ānyonyaṃ vinedatuḥ.  
 vyapasṛtya tu nāgābhyāṃ maṇḍalāni viceratuḥ;  
 pragṛhya c' ōbhau dhanuṣī jaghnatur vai parasparam.  
 kṣveḍit'āsphoṭita|ravair, bāṇa|śabdais tu sarvataḥ  
 tau janam harṣayantau ca siṃha|nādam pracakratuḥ.

12.30 samudyata|karābhyāṃ tau dvipābhyāṃ kṛtināv ubhau  
 vāt'ōddhūta|patākābhyāṃ yuyudhāte mahā|balau.  
 tāv anyonyasya dhanuṣī chittv" ānyonyaṃ vinedatuḥ  
 śakti|tomara|varṣeṇa, prāvṛṇ|meghāv iv' āmbubhiḥ.

Kṣemadhūrtis tadā Bhīmaṃ tomareṇa stan'āntare  
 nirbibheda tu vegena ṣaḍbhiś c' āpy aparair nadan.  
 sa Bhīmasenaḥ śuśubhe tomarair aṅgam āśritaiḥ,  
 krodha|dīpta|vapur meghaiḥ sapta|saptir iv' āṃśumān.

tato bhāskara|varṇ'ābham, aṅjo|gatim, ayas|mayam  
 sasarja tomaram Bhīmaḥ praty amitrāya yatnavān.

12.35 tataḥ Kulūt'ādhipatiś cāpam ānamya sāyakaiḥ  
 daśabhis tomaram bhittvā, ṣaṣṭyā vivyādha Pāṇḍavam.

atha kārmukam ādāya Bhīmo jalada|nisvanam,  
 ripor abhyardayan nāgam unnadan Pāṇḍavaḥ śaraiḥ.  
 sa śar'āugh'ārdito nāgo Bhīmasenena saṃyuge  
 grhyamāṇo 'pi n' ātiṣṭhad, vāt'ōddhūta iv' āmbu|daḥ.  
 tam abhyadhāvad dvi|radam bhīmo Bhīmasya nāga|rāt,

Their elephants sticking closely together, both heroes brutally pierced each other with lances that seemed like rays of the sun and then bellowed at one another. Then they separated and careered about in circles on their elephants and both grabbed their bows and began to strike one another. Exciting people with their growling, the sounds of their arms being slapped and the buzz of their arrows everywhere, they each gave off a lion's roar. Both skilful with their elephants whose trunks were raised high, those mighty men fought with their banners tossing about in the wind. They bellowed at one another after splitting each other's bow with a shower of spears and lances, like two clouds in the rainy season showering with water. 12.30

Then Kshema-dhurtī wounded Bhīma in the center of his chest with a lance and, as he bellowed, with six more in quick succession. With those lances sticking to his limbs and his body burning with anger, Bhīma-sena looked as brilliant as the sun with its rays of light piercing through clouds.

Then with great effort Bhīma hurled at his enemy a straight-flying iron lance that seemed the color of the sun. Next, bending his bow and splitting that lance with ten arrows, the ruler of the Kulūtas\* wounded the Pāṇḍava with sixty. 12.35

Then the Pāṇḍava Bhīma grabbed his bow that sounded like a thunder cloud and, as he bellowed, tormented his enemy's elephant with arrows. Tortured by Bhīma-sena with waves of arrows, like a cloud stirred by the wind that elephant couldn't hold its position in the battle though it was firmly held. Bhīma's formidable king of elephants attacked

mahā|vāt'|ēritam megham vāt'|ōddhūta iv' āmbu|daḥ.

saṃnivāry' ātmano nāgam, Kṣemadhūrṭiḥ pratāpavān  
vivyādh' ābhidrutaṃ bāṇair Bhīmasenasya kuñjaram.

12.40 tataḥ sādhu|visṛṣṭena kṣureṇ' ānata|parvaṇā  
chittvā śar'|āsanam śatoror, nāgam āmitram ādayat.  
tataḥ kruddho raṇe Bhīmaṃ Kṣemadhūrṭiḥ parābhinat,  
jaghāna c' āsya dvi|radaṃ nārācaiḥ sarva|marmasu.  
sa papāta mahā|nāgo Bhīmasenasya, Bhārata!

purā nāgasya patanād avaplutya sthito mahīm,  
tasya Bhīmo 'pi dvi|radaṃ gadayā samapothayat.  
tasmāt pramathitān nāgāt Kṣemadhūrṭim avaplutam,  
udyat'āyudham āyāntaṃ gaday" āhan Vṛkodaraḥ.  
sa papāta hataḥ s'|āsir, vy|asus tam abhito dvipam,  
12.45 vajra|prabhagnam acalaṃ siṃho vajra|hato yathā.  
taṃ hataṃ nr̥|patiṃ dṛṣṭvā Kulūtānāṃ yaśas|karam  
prādravad vyathitā senā tvadīyā, Bharata'r̥ṣabha!

SAMJAYA uvāca:

13.1 TATAḤ KARṆO mah'"|ēṣv|āsaḥ Pāṇḍavānām anīkinīm  
jaghāna samare śūraḥ śaraiḥ saṃnata|parvabhiḥ.  
tath" āiva Pāṇḍavā, rājams, tava putrasya vāhinīm  
Karṇasya pramukhe kruddhā nijaghnus te mahā|rathāḥ.  
Karṇo 'pi, rājan, samare vyahanat Pāṇḍaviṃ camūm  
nārācair arka|raśmy|ābhaiḥ karmāra|parimārjitaḥ.  
tatra, Bhārata, Karṇena nārācais tāḍitā gajāḥ

that elephant, like a cloud stirred by the wind attacking a cloud driven by a mighty wind.\*

Restraining his own elephant, with his arrows glorious Kshema-dhurtī wounded Bhīma's elephant as it attacked. Splintering his enemy's bow with a well shot smooth-jointed razor arrow, Kshema-dhurtī then wounded that hostile elephant. In a fury, Kshema-dhurtī wounded Bhīma in the fight and struck his elephant wherever it was vulnerable with iron arrows. Bhārata, Bhīma-sena's mighty elephant collapsed! 12.40

Leaping down just before his elephant collapsed, Bhīma stood on the ground and he too crushed Kshema-dhurtī's elephant with his club. Once Kshema-dhurtī had leapt from that crushed elephant, Wolf-belly attacked him with his weapon raised and killed him with his club. Slain, he collapsed lifeless beside his elephant still holding his sword, as if he were a lion slain by a thunderbolt collapsing beside a thunderbolt crushed mountain. 12.45

Seeing that king slain who brought fame to the Kulūtas, bull of Bharatas, your army became alarmed and fled!

SÁNJAYA said:

THE HERO KARNA, a mighty archer, then hammered the army of the Pándavas in battle with his smooth-jointed arrows. Similarly, king, the enraged Pándavas, mighty warriors, struck your son's army in front of Karna. Karna also, king, tore apart the Pándava army in the battle with his iron arrows that, polished by artisans, seemed like rays of the sun. Elephants wounded there by Karna with iron arrows, 13.1

neduḥ, seduḥ ca, mamluḥ ca, babhramuḥ ca diśo daśa.

- 13.5 vadhyamāne bale tasmin sūta|putreṇa, mārīṣa,  
 Nakulo 'bhyadravat tūrṇaṃ sūta|putraṃ mahā|raṇe.  
 Bhīmasenas tathā Drauṇiṃ kurvāṇaṃ karma duḥ|karam,  
 Vind'|Ānuvindau Kaikeyau Sātyakiḥ samavārayat.  
 Śrutakarmāṇaṃ āyāntaṃ Citraseno mahī|patiḥ,  
 Prativindhyas tathā Citraṃ citra|ketana|kārmukam.  
 Duryodhanas tu rājānaṃ Dharma|putraṃ Yudhiṣṭhiram,  
 saṃśapta|ka|gaṇān kruddho hy abhyadhāvad Dhanam|jayāḥ.  
 Dhṛṣṭadyumnaḥ Kṛpeṇ' ātha tasmin vīra|vara|kṣaye,  
 Śikhaṇḍī Kṛtavarmāṇaṃ samāsādayad acyutam,  
 13.10 Śrutakīrtis tathā Śalyaṃ, Mādrī|putraḥ sutam tava  
 Duḥśāsaṇaṃ, mahā|rāja, Sahadevaḥ pratāpavān.

Kaikeyau Sātyakiṃ yuddhe, śara|varṣeṇa bhāsvatā,  
 Sātyakiḥ Kekayau c' āpi cchādayām āsa, Bhārata.  
 tāv enaṃ bhrātarau vīrau jaghnatur hṛdaye bhṛṣam,  
 viśāṇābhyām yathā nāgau pratināgaṃ mahā|vane.  
 śara|saṃbhinna|varmāṇau tāv ubhau bhrātarau raṇe  
 Sātyakiṃ satya|karmāṇaṃ, rājan, vivyadhatuḥ śaraiḥ.  
 tau Sātyakir, mahā|rāja, prahasan sarvato|diśam  
 chādayāñ śara|varṣeṇa vārayām āsa, Bhārata.

- 13.15 vāryamāṇau tatas tau hi Śaineya|śara|vr̥ṣṭibhiḥ  
 Śaineyasya rathaṃ tūrṇaṃ chādayām āsatuḥ śaraiḥ.  
 tayos tu dhanuṣī citre chittvā Śaurir mahā|yaśāḥ  
 atha tau sāyakais tikṣṇair vārayām āsa saṃyuge.



Bhárata, bellowed and slumped and wilted and staggered off in the ten directions.

While the charioteer's son destroyed that army, dear friend, Nákula quickly attacked the son of the charioteer in that great battle. Bhima-sena repelled Drona's son as he carried out a gruelling task, and Sátyaki repelled the Kaikéyas Vinda and Anuvínda. The lord of the earth Chitra-sena repelled Shruta-karman as he attacked and Prativíndhya repelled Chitra whose bow and banner were beautiful. Duryódhana attacked Dharma's son King Yudhi-shthira, and Dhanan-jaya attacked the hordes of oath-bound warriors in a rage. Then, amidst the carnage of fine heroes, Kripa attacked Dhrishta-dyumna, Shikhándin assailed imperishable Krita-varman, and Shruta-kirti Shalya. And Madri's glorious son Saha-deva, great king, attacked your son Duhshásana. 13.5 13.10

The two Kaikéyas attacked Sátyaki in the battle, Bhárata, and Sátyaki enveloped the Kékayas with a luminous shower of arrows. Those heroic brothers brutally struck him in his heart, like a pair of elephants in a great forest striking a rival elephant with their tusks. In that battle both brothers, their armor completely shattered by arrows, pelted Sátyaki whose deeds were sincere with their arrows, king. Laughing and enveloping all areas with a torrent of arrows, great king, Sátyaki pushed those two back, Bhárata. Pushed back by torrents of arrows from Shini's grandson,\* those two quickly enveloped the chariot of Shini's grandson with arrows. Splintering their beautiful bows, the much celebrated Shauri\* then repelled those two in the battle with sharp arrows. 13.15

ath' ânye dhanuṣī citre pragṛhya ca mahā|śarān  
Sātyakiṃ chādayantau tau ceratur laghu suṣṭhu ca.  
tābhyāṃ muktā mahā|bāṇāḥ kaṅka|barhiṇa|vāsasaḥ,  
dyotayanto diśaḥ sarvāḥ saṃpetuḥ svarṇa|bhūṣaṇāḥ.  
bāṇ'|āndhakāram abhavat tayo, rājan, mahā|mṛdhe,  
anyonyasya dhanuś c' āiva cicchidus te mahā|rathāḥ.

13.20 tataḥ kruddho, mahā|rāja, Sātvato yuddha|dur|madah  
dhanur anyat samādāya, sa|jyam kṛtvā ca saṃyuge,  
kṣurapreṇa su|tīkṣṇena Anuvinda|śīro 'harat.  
apatat tac|chiro, rājan, kuṇḍal'|ōpacitaṃ mahat,  
Śambarasya śīro yadvan nihatasya mahā|raṇe,  
śocayan Kekayān sarvāṇ, jagām' āśu vasaṃ|dharām.

taṃ drṣṭvā nihatam sūram, bhrātā tasya mahā|rathaḥ  
sa|jyam anyad dhanuḥ kṛtvā Śaineyam paryavārayat.  
sa ṣaṣṭyā Sātyakiṃ viddhvā svarṇa|puṅkhaiḥ śilā|śitaiḥ,  
nanāda balavan nādam, «tiṣṭha! tiṣṭh'! ēti» c' ābravīt.

13.25 Sātyakiṃ ca tatas tūrṇam Kekayānām mahā|rathaḥ  
śarair aneka|śāhasrair bāhvor urasi c' ārpayat.

sa śaraiḥ kṣata|sarv'|āṅgaḥ Sātyakiḥ satya|vikramah  
rarāja samare, rājan, sa|puṣpa iva kiṃśukaḥ.  
Sātyakiḥ samare viddhaḥ Kaikeyena mah'|ātmanā,  
Kaikeyam pañca|viṃśatyā vivyādha prahasann iva.

tāv anyonyasya samare saṃchidya dhanuṣī śubhe,  
hatvā ca sārathī tūrṇam, hayāṃś ca, rathinām varau  
virathāv asi|yuddhāya samājagmatur āhave.

śata|candra|cite gṛhya carmaṇī su|bhujau tathā

Then they grabbed two other beautiful bows and numerous arrows and quickly and thoroughly continued to envelope Sátyaki. Numerous peacock- and heron-feathered arrows were released by those two. Decorated with gold, they fell illuminating all regions. A darkness arose in that great battle because of their arrows, king, and the mighty warriors splintered each other's bow.

Next, great king, enraged and mad for battle, the Sátvata\* 13.20 seized another bow and, stringing it for battle, severed Anuvínda's head with a very sharp arrow. His great head thick with earrings fell down, king, just like the demon Shámbara's head when he was killed in a great battle. Distressing all the Kékayas, it immediately went to ground.

Seeing that hero killed, his mighty warrior brother strung another bow and covered Shini's grandson. Pelting Sátyaki with sixty stone-sharpened arrows with nocks of gold, he mightily roared a roar and yelled, "Stand! Stand your ground!" And then the mighty warrior of the Kékayas 13.25 wounded Sátyaki in the chest and arms with many thousands of arrows.

His entire body wounded by arrows, Sátyaki's courage was true, king, and he was radiant in battle like a *kínshuka* tree in blossom. Wounded in battle by the great Kaikéya, Sátyaki sneered and wounded the Kaikéya with twenty-five arrows.

After destroying one another's beautiful bows in combat and quickly killing their drivers and horses, the two superb chariot-warriors denied their chariots came together in battle to fight with swords. Having grabbed shields inlaid with a hundred moons, their arms impressive and wielding fine 13.30

13.30 virocetām mahā|raṅge nistriṃśa|vara|dhāriṇau,  
yathā dev’|āsure yuddhe Jambha|Śakrau mahā|balau.  
maṇḍalāni tatas tau tu vicarantau mahā|raṇe,  
anyonyam abhitas tūrṇaṃ samājagmatur āhave,  
anyonyasya vadhe c’ āiva cakratur yatnam uttamam.

Kaikeyasya dvidhā carma tataś ciccheda Sātvataḥ,  
Sātyakeś ca tath” āiv’ āsau carma ciccheda pārthivaḥ.  
carma cchittvā tu Kaikeyas tārā|gaṇa|śatair vṛtam,  
cacāra maṇḍalāny eva gata|pratyāgatāni ca.

taṃ carantaṃ mahā|raṅge nistriṃśa|vara|dhāriṇam,  
13.35 apahastena ciccheda Śaineyas tvaray” ānvitaḥ.  
sa|varmā Kekayo, rājan, dvidhā chinno mahā|raṇe  
nipapāta mah”|ēṣv|āso, vajr’|āhata iv’ ācalaḥ.

taṃ nihatya raṇe śūraḥ Śaineyo ratha|sattamaḥ  
Yudhāmanyu|rathaṃ tūrṇam āruroha paraṃ|tapaḥ.  
tato ’nyaṃ ratham āsthāya vidhivat kalpitaṃ punaḥ,  
Kekayānāṃ mahat sainyaṃ vyadhamat Sātyakiḥ śaraiḥ.  
sā vadhyamānā samare Kekayānāṃ mahā|camūḥ  
tam utsṛjya raṇe śatruṃ pradudrāva diśo daśa.

SAMJAYA uvāca:

14.1 ŚRUTAKARMĀ TATO, rājaṃś, Citrasenaṃ mahī|patim  
ājaghne samare kruddhaḥ pañcāsadbhiḥ śilīmukhaiḥ.  
Abhisāras tu taṃ, rājan, navabhir nata|parvabhiḥ  
Śrutakarmāṇaṃ āhatya sūtaṃ vivyādha pañcabhiḥ.

swords, those two were as spectacular on that great arena as powerful Shakra and Jambha\* in the battle of the gods and demons. Then, maneuvering in circles in that immense battle, they suddenly came close to one another for combat and began expending enormous effort to kill one another.

Then the Sátvata split the Kaikéya's shield in two and the prince split Sátyaki's shield in the same way. After splitting that shield which was inlaid with multitudes of stars, the Kaikéya then maneuvered in circles, advancing and retreating in turn. As the Kaikéya maneuvered on that great arena wielding his fine sword, Shini's grandson moved quickly and split him with a blow. In that great tussle, king, the Kékaya was split in two in his armor, and that mighty archer collapsed like a mountain struck by lightning. 13.35

After killing him in battle, Shini's heroic grandson, the very finest of warriors and a scorcher of enemies, quickly mounted Yudha-manyu's chariot. Then, after once again mounting another well equipped chariot, Sátyaki blew away the massive army of the Kékayas with his arrows. The great army of the Kékayas, being slaughtered in battle, evaded their enemy in the battle and fled in the ten directions.

SÁNJAYA said:

IN RAGE, KING, Shruta-karman then assaulted the lord of the earth Chitra-sena with fifty arrows in that battle. But, king, the Abhisára\* assaulted Shruta-karman with nine smooth-jointed arrows and wounded his charioteer with five. 14.1

Śrutakarmā tataḥ kruddhaś Citrasenaṃ camū|mukhe  
nārācena su|tīkṣṇena marma|deśe samārapayat.

so 'tividdho, mahā|rāja, nārācena mah"ātmanā  
mūrchām abhiyayau vīraḥ, kaśmalam c' āviveśa ha!

14.5 etasminn antare c' āinaṃ Śrutakīrtir mahā|yaśāḥ  
navatyā jagatī|pālam chādayām āsa patribhiḥ.  
pratīlabhya tataḥ saṃjñām, Citraseno mahā|rathaḥ  
dhanuś ciccheda bhallena, tam ca vivyādha saptabhiḥ.

so 'nyat karmukam ādāya vega|ghnam, rukma|bhūṣaṇam,  
citra|rūpa|dharam cakre Citrasenaṃ śar'ōrmibhiḥ.

sa śaraiś citrito rājā citra|māya|dharo yuvā,  
yuv" ēva samare 'sobhad goṣṭhī|madhye sv|alam|kṛtaḥ.

Śrutakarmānam atha vai nārācena stan'āntare  
bibheda tarasā sūras, «tiṣṭha! tiṣṭh"! ēti» c' ābravīt.

14.10 Śrutakarm" āpi samare nārācena samarditaḥ  
susrāva rudhiraṃ tatra, gairik'ārdra iv' ācalaḥ.  
tataḥ sa rudhir'ākt'āṅgo, rudhireṇa kṛta|cchaviḥ,  
rarāja samare, rājan, sa|puṣpa iva kiṃśukaḥ.

Śrutakarmā tato, rājañ, śatruṇā samabhidrutaḥ,  
śatru|saṃvāraṇam kruddho dvidhā ciccheda karmukam.

ath' āinaṃ chinna|dhanvānam nārācānām śataiś tribhiḥ  
chādayan samare, rājan, vivyādha ca su|patribhiḥ.

tato 'pareṇa bhallena tīkṣṇena nīśitena ca  
jahāra sa|śiras|trāṇam śiras tasya mah"ātmanaḥ.

Shruta-karman was then furious and, with a very sharp iron arrow, struck Chitra-sena at the head of his army in an exposed part of his body. Deeply wounded by that great man with that arrow, great king, the hero became faint and filled with despair!

But at that moment, famous Shruta-kirti enveloped that lord of the world Shruta-karman with ninety arrows. After recovering his senses, the mighty warrior Chitra-sena splintered Shruta-karman's bow with a broad arrow and wounded him with seven more. 14.5

Grabbing another swift-killing bow embellished with gold, with waves of arrows Shruta-karman made Chitra-sena take on a wondrous appearance. Decorated with arrows and sporting a beautiful wreath, the young king was as handsome in that battle as a beautifully attired youth in the middle of an assembly.

Then that hero quickly wounded Shruta-karman in the middle of his chest with an iron arrow and yelled, "Stand! Stand your ground!" Shruta-karman, now also wounded by an arrow in battle, bled blood there, like a mountain of damp red ochre. His body smeared with blood and his skin colored blood-red, that hero was then radiant in the battle like a *kínshuka* tree in blossom. 14.10

Then rushed on by his enemy, king, raging Shruta-karman split Chitra-sena's foe-repelling bow in two. Then with three hundred well-feathered arrows he enveloped that man whose bow had been splintered and wounded him in the battle, king. Next, with another keen and sharp arrow, he lopped off that great man's helmeted head. Chitra-sena's 14.15

14.15 tac chiro nyapatad bhūmau Citrasenasya dīptimat,  
yadṛcchayā yathā candraś cyutaḥ svargān mahī|talam.

rājānaṃ nihataṃ dṛṣṭvā te 'bhisāraṃ tu, māriṣa,  
abhyadravanta vegena Citrasenasya sainikāḥ.  
tataḥ kruddho mah'êṣv|āśas tat sainyaṃ prādravac charaiḥ,  
anta|kāle yathā kruddhaḥ sarva|bhūtāni preta|rāt.  
te vadhyamānāḥ samare tava pautreṇa dhanvinā  
vyadravanta diśas tūrṇaṃ, dāva|dagdhā iva dvipāḥ.  
tāṃs tu vidravato dṛṣṭvā nir|utsāhān dviṣaj|jaye,  
drāvayann iṣubhis tīkṣṇaiḥ Śrutakarmā vyarocata.

14.20 Prativindhya tataś Citraṃ bhittvā pañcabhir āsugaiḥ,  
sārathim ca tribhir viddhvā, dhvajam ek'êṣuṇ" āpi ca.  
taṃ Citro navabhir bhallair bāhvor urasi c' ārdayat  
svarṇa|puṅkhaiḥ, prasann'āgraiḥ, kaṅka|barhiṇa|vājitaiḥ.  
Prativindhyo dhanuś chittvā tasya, Bhārata, sāyakaiḥ,  
pañcabhir niśitair bāṇair ath' āinaṃ sa hi jaghnivān.

tataḥ śaktim, mahā|rāja, svarṇa|ghaṇṭāṃ, dur|āsadām  
prāhiṇot tava putrāya, ghorām agni|śikhām iva.  
tām āpatantim sahasā mah'ôlkā|pratimām tadā  
dvidhā ciccheda samare Prativindhyo hasann iva.

14.25 sā papāta dvidhā chinnā Prativindhya|śaraiḥ śitaiḥ,  
yug'ānte sarva|bhūtāni trāsayantī yath" āśaniḥ.



brilliant head fell to the ground, as if the moon had inexplicably been expelled from heaven and fallen to the earth's surface.

As soon as they saw the Abhisára king killed, dear friend, Chitra-sena's troops quickly fled. In a rage that mighty archer then pursued Chitra-sena's army with his arrows, like the king of the dead\* in a rage pursuing all beings at the end of time. Being killed in battle by your grandson wielding his bow, they quickly fled in every direction, like elephants burnt in a forest fire. When he saw them fleeing dejected at the victory of their enemy, Shruta-karman was radiant as he put them to flight with his sharp arrows.

After that Prativíndhya pierced Chitra with five arrows, 14.20  
penetrated his driver with three and his standard too with one arrow. Chitra wounded him in his arms and chest with nine peacock- and heron-feathered broad arrows with brilliant tips and nocks of gold. Prativíndhya splintered his bow with arrows, Bhárata, and then struck him with five sharp arrows.

Then, great king, Chitra hurled his unparalleled spear covered in golden bells at your grandson. It was like a horrific spike of fire! Ferociously rushing towards him like a great meteor, Prativíndhya almost laughed and split it in two in the battle. Split in two by Prativíndhya's sharp arrows, it 14.25  
fell like a thunderbolt terrifying all beings at the end of an epoch.

śaktim tām prahatām dṛṣṭvā, Citro gr̥hya mahā|gadām  
 Prativindhyāya cikṣepa rukma|jāla|vibhūṣitām.  
 sā jaghāna hayāṃs tasya, sārathim ca mahā|raṇe,  
 ratham pramṛdya vegena dharaṇīm anvapadyata.

etasminn eva kāle tu rathād āplutya, Bhārata,  
 śaktim cikṣepa Citrāya svarṇa|daṇḍām, alaṃ|kṛtām.  
 tām āpatantīm jagrāha Citro, rājan, mahā|manāḥ  
 tatas tām eva cikṣepa Prativindhyāya pārthivah.

14.30 samāsādyā raṇe sūraṃ Prativindhyaṃ mahā|prabhā  
 nirbhidyā dakṣiṇaṃ bāhuṃ nipapāta mahī|tale,  
 patit” ābhāsayaś c’ āiva taṃ deśaṃ aśanir yathā.

Prativindhyas tato, rājāṃs, tomaraṃ hema|bhūṣitam  
 preṣayām āsa saṃkruddhaś Citrasya vadha|kāṅkṣayā.  
 sa tasya gātr’|āvaraṇaṃ bhittvā, hṛdayam eva ca,  
 jagāma dharaṇīm tūrṇaṃ, mah”|ōraga iv’ āśayam.  
 sa papāta tadā rājā tomareṇa samāhataḥ,  
 prasārya vipulau bāhū pīṇau parigha|saṃnibhau.

Citraṃ saṃprekṣya nihataṃ, tāvakā raṇa|śobhinaḥ  
 abhyadravanta vegena Prativindhyaṃ samantataḥ.

14.35 sṛjanto vividhān bāṇān, śata|ghnīś ca sa|kiṅkiṇīḥ,  
 tam avacchādayām āsuḥ, sūryam abhra|gaṇā iva.  
 tān vidhamya mahā|bāhuḥ śara|jālena saṃyuge  
 vyadrāvayat tava camūṃ, Vajrahasta iv’ āsurīm.  
 te vadhyamānāḥ samare tāvakāḥ Pāṇḍavair, nṛpa,  
 viprakīryanta sahasā, vāta|nunnā ghanā iva.

Watching as that spear was struck down, Chitra grabbed his massive club decorated with golden webbing and threw it at Prativíndhya. It killed his horses and driver in the great battle and, after crushing his chariot, followed them to the ground with a thud.

But springing from his chariot just in time, Bhárata, Prativíndhya flung his decorated and golden-staffed spear at Chitra. Chitra grabbed it as it flew towards him, king, and then the proud prince hurled it at Prativíndhya. Striking the hero Prativíndhya in the battle and wounding his right arm, that brilliant spear fell to the earth's surface and illuminated that place where it had fallen as if it were a lightning bolt. 14.30

Then in rage Prativíndhya hurled his lance trimmed in gold with the aim of killing Chitra. Splitting his body armor and his heart too, it quickly entered the earth like a great serpent entering its hole. Struck down by the lance, the king then collapsed, stretching out his huge muscular arms that seemed like iron bludgeons.

When they saw Chitra slain, your men, who were brilliant in battle, fervently attacked Prativíndhya from all sides. Releasing various arrows and *shata-ghnis* having small bells, they enveloped him like cloudbanks the sun. Dispersing them with a spread of arrows in the battle, that man of mighty arms put your army to flight, like the Thunderbolt-wielder the army of demons. Being slaughtered in battle by the Pándavas, king, your men were quickly scattered like clouds driven away by the wind. 14.35

vipadrute bale tasmin vadhyamāne samantataḥ,  
 Drauṇir eko 'bhyayāt tūrṇaṃ Bhīmasenaṃ mahā|balam.  
 tataḥ samāgamo ghero babhūva sahasā tayoh,  
 yathā dev'|āsure yuddhe Vṛtra|Vāsavayor iva.

SAMJAYA uvāca:

15.1 BHĪMASENAṃ tato Drauṇī, rājan, vivyādha patriṇā  
 parayā tvarayā yukto, darśayann astra|lāghavam.  
 ath' āinaṃ punar ājaghne navatyā niśitaiḥ śaraiḥ,  
 sarva|marmāṇi saṃprekṣya, marma|jño, laghu|hastavat.

Bhīmasenaḥ samākīrṇo Drauṇinā niśitaiḥ śaraiḥ  
 rarāja samare, rājan, raśmivān iva bhāskarahaḥ.  
 tataḥ śara|sahasreṇa su|prayuktena Pāṇḍavaḥ  
 Droṇa|putram avacchādya, siṃha|nādam amuñcata.

15.5 śaraiḥ śarāṃs tato Drauṇiḥ saṃvārya yudhi Pāṇḍavam  
 lalāṭe 'bhyāhanad, rājan, nārācena, smayann iva.  
 lalāṭa|sthaṃ tato bāṇaṃ dhārayām āsa Pāṇḍavaḥ,  
 yathā śṛṅgaṃ vane dṛptaḥ khaḍgo dhārayate, nṛpa.

tato Drauṇim raṇe Bhīmo yatamānaṃ parākramī  
 tribhir vivyādha nārācair lalāṭe, vismayann iva.  
 lalāṭa|sthais tato bāṇair brāhmaṇo 'sau vyaśobhata,  
 prāvṛṣ' iva yathā siktas tri|śṛṅgaḥ parvat'|ōttamaḥ.

tataḥ śara|śatair Drauṇir ardayām āsa Pāṇḍavam;  
 na c' āinaṃ kampayām āsa, mātari|śv" ēva parvatam.

15.10 tath" āiva Pāṇḍavo yuddhe Drauṇim śara|śataiḥ śitaiḥ  
 n' ākampayata saṃhr̥ṣṭo, vāry|ogha iva parvatam.

As that army fled while being slaughtered from all sides, on his own Drona's son quickly attacked mighty Bhima-sena. Then a horrifying clash immediately began between those two that was like the clash of Vritra and Indra in the war of the gods and demons.

SÁNJAYA said:

THEN DRONA'S son, king, endowed with great speed and displaying skill with his weapon, wounded Bhima-sena with an arrow. After carefully observing all his weaknesses, that man with deft hands who knows a man's weaknesses assaulted him again with nine sharp arrows. 15.1

Covered by Drona's son with sharp arrows, Bhima-sena shone in battle, king, like the sun with its rays of light. Then the Pándava enveloped Drona's son with a thousand well-directed arrows and let loose a lion's roar.

After repelling those arrows with his arrows in that fight, king, Drona's son sneered and struck the Pándava on the forehead with an iron arrow. The Pándava then bore that arrow protruding from his forehead, king, as a proud rhinoceros bears his horn in the forest. 15.5

A little flummoxed, Bhima showed courage in the battle and pierced Drona's persistent son in the forehead with three arrows. With arrows protruding from his forehead, that brahmin was beautiful, like the highest triple peaked mountain when rained on in the wet season.

Next, Drona's son struck the Pándava with hundreds of arrows, but, like the wind striking a mountain, he could not make him waver. Similarly, the excited Pándava could 15.10

tāv anyonyam śarair ghoraiś chādayānau mahā|rathau  
ratha|varya|gatau vīrau śuśubhāte bal’|ōtkatau.  
ādityāv iva saṁdīptau loka|kṣaya|karāv ubhau,  
sva|raśmibhir iv’ ānyonyam tāpayantau śar’|ōttamaiḥ,  
tataḥ pratikṛte yatnam kurvānau ca mahā|raṇe,  
kṛta|pratikṛte yattau śara|saṁghair a|bhītavat,  
vyāghrāv iva ca saṁgrāme ceratus tau nar’|ōttamau,  
śara|daṁṣṭrau, dur|ādharṣau, cāpa|vaktrau, bhayaṁ|karau.

15.15 a|bhūtām tāv adṛśyau ca śara|jālaiḥ samantataḥ,  
megha|jālair iva cchannau gagane candra|bhāskarau.  
cakāṣete muhūrtena tatas tāv apy arim|damau,  
vimuktāv abhra|jālena, Aṅgāraka|Budhāv\* iva.

atha tatr’ āiva saṁgrāme vartamāne su|dāruṇe,  
apasavyam tataś cakre Drauṇis tatra Vṛkodaram,  
kiraṇ śara|śatair ugrair, dhārābhir iva parvatam.  
na tu tan mamṛṣe Bhīmaḥ śatror vijaya|lakṣaṇam,  
praticakre tato, rājan, Pāṇḍavo ’py apasavyataḥ.  
maṇḍalānām vibhāgeṣu gata|pratyāgateṣu ca,

15.20 babhūva tumulaṁ yuddham tayos puruṣa|siṁhayoḥ.

caritvā vividhān mārḡān, maṇḍala|sthānam eva ca,  
śaraiḥ pūrṇ’|āyat’|ōtsṣṭair anyonyam abhijaghnatuḥ.  
anyonyasya vadhe c’ āiva cakratur yatnam uttamam,  
īṣatur viratham c’ āiva kartum anyonyam āhave.

not make Drona's son waver in battle with hundreds of his sharp arrows, like a flood of water against a mountain.

Enveloping one another with their dreadful arrows, those mighty warriors were radiant—a pair of heroes brimming with strength and travelling on superb chariots. Both burned like a pair of suns setting off the destruction of the world, scorching one another with their excellent arrows that were like their own sunrays. Expending immense effort in that great struggle when in defense, or fearlessly engaged in attacking or defending with multitudes of arrows, those fine men roamed in battle like tigers, dangerous and rousing fear, their arrows like teeth and their bows like jaws.

Covered on all sides by dense masses of arrows, they 15.15 became invisible like the sun and moon covered by banks of clouds in the sky. Then in a flash the two foe-destroyers became visible, like Mars and Mercury freed from a bank of clouds.

In that terrible encounter taking place there, Drona's son circled Wolf-belly from right to left, covering him with hundreds of sharp arrows like a mountain being covered with torrents of rain. But Bhima didn't put up with this—appearing as it did like his enemy's victory!—and the Pándava then counterattacked from right to left too, king. As they attacked and retreated in different kinds of circular moves, the battle of those two lions of men became riotous. 15.20

Careering along various courses and in circular maneuvers, they struck one another with arrows discharged from their full bent bows. And they both expended enormous effort to kill one another; and they both strove to strip one another of their chariot in that battle. Then Drona's son, a

tato Drauṇir mah”|āstrāṇi prāduś cakre mahā|rathah;  
tāny astrair eva samare pratijaghne ’tha Pāṇḍavaḥ.

tato ghoram, mahā|rāja, astra|yuddham avartata,  
graha|yuddham yathā ghoram prajā|saṃharāṇe hy abhūt.  
te bāṇāḥ samasajjanta muktās tābhyām tu, Bhārata,  
15.25 dyotayanto diśaḥ sarvās tava sainyaṃ samantataḥ.  
bāṇa|saṃghair vṛtaṃ ghoram ākāśaṃ samapadyata,  
ulkā|pāt’|āvṛtaṃ yuddhaṃ prajānām saṃkṣaye, nṛpa.  
bāṇ’|ābhighātāt saṃjajñe tatra, Bhārata, pāvakaḥ;  
sa|visphuliṅgo, dīpt’|ārcir, yo ’dahad vāhinī|dvayam.

tatra siddhā, mahā|rāja, saṃpatanto ’bruvan vacaḥ,  
«yuddhānām ati sarveśāṃ yuddham etad iti, prabho!  
sarva|yuddhāni c’ ātasya kalām n’ ārhanti ṣoḍaśīm!  
n’ ēdṛśaṃ ca punar yuddhaṃ bhaviṣyati kadā cana.  
aho! jñānena saṃpannāv ubhau brāhmaṇa|kṣatriyau!  
15.30 aho! śauryeṇa saṃpannāv ubhau c’ ōgra|parākramau!  
aho! bhīma|balo Bhīma, etasya ca kṛt’|āstra|tā!  
aho! vīryasya sārattvam! aho! sauṣṭhavam etayoḥ!  
sthitāv etau hi samare Kāl’|āntaka|Yam’|ōpamau!  
Rudrau dvāv iva saṃbhūtau, yathā dvāv iva bhāskarau,  
Yamau vā puruṣa|vyāghrau, ghora|rūpāv ubhau raṇe!»

iti vācaḥ sma śrūyante siddhānām vai muhur muhuḥ.  
siṃha|nādaś ca saṃjajñe sametānām div’|āukasām.  
adbhutaṃ c’ āpy, acintyaṃ ca dṛṣṭvā karma taylor mṛdhe,  
siddha|cāraṇa|saṃghānām vismayaḥ samapadyata.  
15.35 praśamsanti tadā devāḥ, siddhāś ca, parama’|rṣayaḥ,



mighty warrior, revealed his great missiles; but the Pándava then repelled them in the battle with his missiles.

Thereafter a horrendous missile fight took place, great king, like the horrendous conjunction of planets during the obliteration of living things. Arrows released from those two collided, Bhárata, illuminating all regions and your army from all sides. Covered with masses of arrows, the sky became horrendous, king, like the planetary conjunction concealed in a hail of meteors during the dissolution of living things. A fire arose there from the collisions of those arrows, Bhárata. With its blazing flames and sparks, it scorched both armies. 15.25

*Siddhas*\* hastening there said these words, great king, “Of all battles, lord, this battle is the most extraordinary! All other battles are unworthy of even a sixteenth of its magnitude! There will never be a battle like it again. Oh! Both the brahmin and the kshatriya are endowed with knowledge! Oh! Both are endowed with valor and have formidable courage! Oh! Bhima’s strength is formidable and Ashvattháman is skilled with his arsenal! Oh! There is a hardness to their valor! Oh! They have great skill! For both stand in battle like Yama as Time the destroyer! Both tigers among men have taken on dreadful appearances in this battle. They’re like two Rudras! Two suns! Or two Yamas!” 15.30

Such were the words of the *siddhas* heard among the assembled deities, from whom a lion’s roar came forth again and again. Watching the marvelous and inconceivable deeds of those two in battle, the crowds of *siddhas* and celestial singers were astonished. The gods, *siddhas* and great sages 15.35

«sādhū, Drauṇe, mahā|bāho! sādhu, Bhīm'! êti» c' ābruvan.

tau sūrau samare, rājan, paraspara|kṛt'āgasau,  
 paraspam udīkṣetām, krodhād uddhṛtya cakṣuṣī.  
 krodha|rakt'ēkṣaṇau tau tu, krodhāt prasphurit'ādharau,  
 krodhāt saṁdaṣṭa|daśanau, tath" āiva daśana|cchadau,  
 anyonyaṁ chādayantau sma śara|vṛṣṭyā mahā|rathau,  
 śar'āmbu|dhārau samare, śastra|vidyut|prakāśināu.  
 tāv anyonyaṁ dhvajam viddhvā, sārathim ca mahā|raṇe,  
 anyonyasya hayān viddhvā, bibhidāte paraspam.

15.40 tataḥ kruddhau, mahā|rāja, bāṇau gṛhya mah"āhave  
 ubhau cikṣipatus tūrṇam, anyonyasya vadh'āiṣiṇau.

tau sāyakau, mahā|rāja, dyotamānau camū|mukhe  
 ājaghnatuḥ samāsādyā vajra|vegau durāśadau.  
 tau paraspara|vegāc ca, śarābhyām ca bhṛś'āhatau,  
 nipetatur mahā|vīryau rath'ōpasthe tayos tadā.

tatas tu sārathir jñātvā Droṇa|putram a|cetanam  
 apovāha raṇād, rājan, sarva|sainyasya paśyataḥ.  
 tath" āiva Pāṇḍavam, rājan, vihvalantaṁ muhur muhuḥ  
 apovāha rathen' ājau sārathiḥ śatru|tāpanam.

#### DHṚTARĀṢṬRA uvāca:

16.1 YATHĀ SAṂŚAPTAKAIḤ sārdham Arjunasy' ābhavad raṇaḥ,  
 anyeṣāṁ ca mahī|pānām Pāṇḍavaṁ, tad bravīhi me!  
 Aśvatthāmnas tu yad yuddham Arjunasya ca, Saṁjaya,  
 anyeṣāṁ ca mahī|pānām Pāṇḍavaṁ, tad bravīhi me!

then praised them and said, “Outstanding, mighty-armed son of Drona! Outstanding, Bhima!”

Injuring one another in that battle, king, the heroes glared at one another, raising their eyes in anger. Their eyes red with anger, their lower lips quivering with anger, their teeth clenched with anger, and their lips clenched as well, enveloping one another with torrents of arrows, the mighty warriors were clouds of arrows in battle, their weapons shining like thunderbolts. Perforating each other’s standard in the great battle and wounding each other’s driver and horses, they tore through one another. Then, great king, in rage both grabbed an arrow and quickly shot them, hoping to kill one another in that great battle. 15.40

Shining brightly, great king, the two arrows approached as fast as lightning and impossible to counter and struck the pair of them standing at the head of their armies. Brutally struck by those two arrows, from the force of each of them the two great men of courage then collapsed onto the floors of their chariots.

Realizing Drona’s son was unconscious, his charioteer then carried him away from the battle, king, as the whole army looked on. Likewise, king, in the battle the enemy-scorching Pándava staggered continually and was carried away on his chariot by his charioteer.

DHRITA-RASHTRA said:

TELL ME HOW Árvjuna’s battle with the oath-bound warriors unfolded, and of the other princes with the Pándavas! And tell about the battle between Ashvattháman and Árvjuna, Sánjaya, and of the other princes with the Pándavas! 16.1

SAMJAYA uvāca:

śṛṇu, rājan, yathā vṛttaṃ saṃgrāmaṃ bruvato mama,  
vīrāṇāṃ śatrubhiḥ sārdhaṃ, deha|pāpm'āsu|ṇāśanam!

Pārthaḥ saṃśapta|ka|balaṃ praviśy' āṇava|saṃnibham  
vyakṣobhayad amitra|ghno, mahā|vāta iv' āṇavam.

16.5 śīrāṃsy unmathya vīrāṇāṃ śítair bhallair Dhanam|jayaḥ  
pūrṇa|candr'ābha|vaktrāṇi sv|akṣi|bhrū|daśanāni ca  
saṃtastāra kṣitim kṣipraṃ, vinā|air nalinair iva.  
su|vṛttān, āyatān, puṣṭāṃś, candan'|āguru|bhūṣitān,  
s'|āyudhān, sa|tala|trāṃś ca, pañc'|āsy'|ôraga|saṃnibhān,  
bāhūn kṣurair amitrāṇāṃ ciccheda samare 'rjunaḥ.  
dhuryān, dhury'|êtarān, sūtān, dhvajāṃś, cāpāni, sāyakān,  
pāṇīn sa|ratnān a|sakṛd bhallaiś ciccheda Pāṇ|davaḥ.  
rathān, dvipān, hayāṃś c' āiva s'|ārohān Arjuno yudhi  
śarair aneka|sāhasrair ninye, rājan, Yama|kṣayam.

16.10 taṃ pravīrāḥ su|saṃrabdhā, nardamānā iva' rṣabhāḥ  
vāśit'|ārtham iva kruddham abhidrutya mad'|ôktaḥ,  
nighnantam abhijaghnuḥ te śaraiḥ, śṛṅgair iva' rṣabhāḥ.  
tasya teṣāṃ ca tad yuddham abhaval loma|harṣaṇam,  
trailokya|vijaye yadvad daityānāṃ saha Vajriṇā!

SÁNJAYA said:

King, listen to me describe how that battle took place of those heroes with their enemies, destroying bodies, sins and life!

When he entered the ocean-like army of oath-bound warriors, Pritha's son, a killer of enemies, threw them into disarray like a mighty wind the sea. With sharp broad arrows Dhanan-jaya severed the heads of those heroes, their mouths seeming like full moons and their eyes, brows and teeth beautiful, and quickly spread the earth with them as if with stemless lotuses. With razor arrows Ádjuna hewed off the arms of his enemies in the battle. Well-rounded, long, ample, adorned with sandal and aloe powders, clutching weapons and sporting leather guards, they seemed like five-headed serpents. With broad arrows, the Pándava repeatedly cut down their charioteers, standards, bows, arrows, bejeweled hands and horses yoked and not yoked. With many thousands of arrows, Ádjuna sent their chariots, elephants and horses, together with their riders, to Yama's place, king. 16.5

Drunk with passion and bellowing at him like bulls for a cow on heat, those furious heroes attacked that enraged man and struck him with their arrows—as he struck them!—like bulls lashing out with their horns. This battle between Ádjuna and the oath-bound warriors was as hair-raising as that between the *daityas* and the Thunderbolt-wielder for victory over the triple-world! 16.10

astrair astrāṇi saṁvārya dviṣatām sarvato 'rjunah  
iṣubhir bahubhis tūrṇaṁ viddhvā prāṇāṇ jahāra saḥ.  
chinna|tri|veṇu|cakr'|ākṣān, hata|yodhān sa|sārathīn,  
vidhvast'|āyudha|tūṇīrān, samunmathita|ketanān,  
saṁchinna|yoktra|raśmīkān, vivarūthān, vikūbarān,  
16.15 visrasta|bandhura|yugān, visrast'|ākṣa|pramaṇḍalān,  
rathān viśakalī|kurvan, mah"|"ābhraṇ' īva mārutaḥ.  
vismāpayan prekṣaṇīyaṁ dviṣatām bhaya|vardhanam  
mahā|ratha|sahasrasya samam karm' ākaroj Jayaḥ.

siddha|deva'|rṣi|saṁghās ca cāraṇās c' āiva tuṣṭuvuḥ;  
deva|dundubhayo neduḥ; puṣpa|varṣāṇi c' āpatan;  
Keśav'|Ārjunayor mūrdhni prāha vāk c' āsarīriṇī:

«candr'|āgny|anila|sūryāṇām kānti|dīpti|bala|dyutiḥ  
yau sadā bibhratur vīrāv; imau tau Keśav'|Ārjunau!  
Brahm'|Ēśānāv iv' ājayyau vīrāv eka|rathe sthitau;

16.20 sarva|bhūta|varau vīrau Nara|Nārāyaṇāv imau!»

ity etan mahad āścaryaṁ dr̥ṣṭvā śrutvā ca, Bhārata,  
Aśvatthāmā su|saṁyattaḥ Kṛṣṇāv abhyadravad raṇe.  
atha Pāṇḍavam asyantam amitra|ghna|karāṇ charān,  
s'|êṣuṇā pāṇin" āhūya prahasan Drauṇir abravīt,  
«yadi māṁ manyase, vīra, prāptam arham ih' ātithim,  
tataḥ sarv'|ātmanā tv adya yuddh'|ātithyaṁ prayaccha me!»

Completely enveloping the missiles of his enemies with his missiles, Áṛjuna quickly wounded them and took their 16.15  
lives with his numerous arrows. Breaking their chariots into pieces, shattering their axles, wheels and three-piece bamboo struts, slaughtering their warriors along with their charioteers, destroying their weapons and quivers, completely tearing apart their standards, cutting their yoking-thongs and bridles to pieces, breaking off their guards and railings and removing their driver's seats, yoking-beams, axles and fellies, he was like the wind breaking up the clouds. Causing astonishment, Jaya\* did this deed the equal of that of a thousand mighty warriors, a spectacle rousing fear among his enemies.

The celestial singers and the crowds of *siddhas* and divine sages sung his praises, divine drums boomed and showers of flowers rained down, and a disembodied voice said above Késhava and Áṛjuna:

“There are two heroes who always possess the beauty of the moon, the brightness of fire, the power of the wind and the majesty of the sun. They are Késhava and Áṛjuna! Those two heroes standing on the one chariot are invincible like Brahma and Ishána!\* The finest of all beings, those two 16.20  
heroes are Nara and Naráyana!”

Hearing this and seeing that great miracle, Bhárata, Ashvattháman, who was well prepared for combat, attacked the two Krishnas\* in that battle. Then, as the Pándava shot arrows that destroyed his enemies, Drona's son challenged him with an arrow in his hand and said as he cackled, “If you reckon, hero, that I've arrived here as a worthy guest,

evam ācārya|putreṇa samāhūto yuyutsayā,  
 bahu mene 'rjuno "tmānam,\* iti c' āha Janārdanam:  
 «saṁśaptakāś ca me vadhya, Drauṇir āhvayate ca mām!

16.25 yad atr' ānantaraṁ prāptaṁ, śaṁsa me tadd hi, Mādhava!  
 ātithya|karm' ābhyutthāya dīyatāṁ, yadi manyase!»

evam ukto 'vahat Pārthaṁ Kṛṣṇo Droṇ'|ātma|j'āntike  
 jaitreṇa vidhin" āhūtaṁ, Vāyur Indram iv' ādhvare.  
 tam āmantry' āika|manasaṁ Keśavo Drauṇim abravīt:  
 «Aśvatthāman, sthīro bhūtvā prahar' āśu, sahasva ca!  
 nirveṣṭuṁ bhartr|piṇḍaṁ hi kālo 'yam upajīvinām;  
 sūkṣmo vivādo viprāṇām; sthūlau kṣātrau jay'|ājayau!  
 yāṁ abhyarthayase mohād

divyāṁ Pārthasya sat|kriyāṁ  
 tām āptum icchan yudhyasva  
 sthīro bhūtv" ādya Pāṇḍavam!»

16.30 ity ukto Vāsudevena, «tath"! êty» uktvā dvij'|ôttamaḥ  
 vivyādha Keśavaṁ śaṣṭyā nārācair, Arjunaṁ tribhiḥ.  
 tasy' Ârjunaḥ su|saṁkrudhas tribhir bhallaiḥ śar'|âsanam  
 ciccheda, c' ânyad ādatta Drauṇir ghorataraṁ dhanuḥ,  
 sa|jyaṁ kṛtvā nimeṣāc ca, vivyādh' Ârjuna|Keśavau,  
 tribhiḥ śatair Vāsudevam, sahasreṇa ca Pāṇḍavam.  
 tataḥ śara|sahasrāṇi, prayutāny, arbudāni ca  
 sasrje Drauṇir āyastāḥ, saṁstabhya ca raṇe 'rjunam.  
 iṣu|dher, dhanuṣāś c' âiv', jyāyāś c' âiv' âtha, mārīṣa,



then with total conviction extend to me now the hospitality of battle!”

Challenged like this by the teacher’s son\* who was eager for a fight, Áryjuna reflected at length and said this to himself and Janárdana: “I’m annihilating the oath-bound warriors, yet Drona’s son challenges me! Mádhava,\* tell me which of these two should be pursued next! If you reckon it’s right, let’s rise up and offer him a rite of hospitality!” 16.25

Once this had been said, Krishna maneuvered Pritha’s son, who’d been summoned with the rule of conquest, close to Drona’s son, like Vayu carrying Indra to a sacrifice. Késhava saluted Drona’s single-minded son and said: “Ashva-ttháman, remain resolute and quickly attack and withstand us! For it’s time for dependents to repay their master’s due. Conflict between brahmins is a subtle matter; but victory or defeat is the warrior’s lot, and they are tangible! If you want to receive the excellent hospitality of Pritha’s son that you so foolishly requested, remain resolute and fight the Pándava now!”

So spoken to by Vasudéva, that best of brahmins uttered 16.30  
 “Fine!” and wounded Késhava with sixty iron arrows and Áryjuna with three. Furious, Áryjuna splintered his bow with three broad arrows. Drona’s son grabbed another, more terrible bow and, stringing it in an instant, pelted Áryjuna and Késhava again—Vasudéva with three hundred arrows and the Pándava with a thousand. Then Drona’s son, exerting himself and paralysing Áryjuna in the battle, discharged thousands of arrows and then millions and then tens of millions. Dear friend, arrows flew from the quiver, bow and 16.35  
 bow-string, from the arms, hands, chest, mouth, nose and

bāhvoḥ, karābhyām, uraso, vadana|ghrāṇa|netrataḥ,  
16.35 karṇabhyām, śirasas, 'ṅgebhyo, loma|varmabhya eva ca,  
ratha|dhvajebhyaś ca śarā niṣpetur brahma|vādināḥ.  
śara|jālena mahatā viddhvā Mādhava|Pāṇḍavau,  
nanāda mudito Drauṇir mahā|megh'āugha|nisvanam.

tasya tam ninadam śrutvā, Pāṇḍavo 'cyutam abravīt:  
«paśya, Mādhava, daur|ātmyam guru|putrasya māṃ prati!  
vadham prāptau manyate nau prāveśya śara|veśmani.  
eṣo 'smi hanmi saṃkalpaṃ śikṣayā ca balena ca!»

Aśvatthāmaḥ śarān astāṃś  
chittv' āik'āikaṃ tridhā tridhā,  
vyadhamad Bharata|śreṣṭho,  
nīhāram iva mārutaḥ.

16.40 tataḥ saṃśaptakān bhūyaḥ s'āśva|sūta|ratha|dvipān  
dhvaja|patti|gaṇān ugrair bāṇair vivyādha Pāṇḍavaḥ.  
ye ye dadṛṣire tatra yad|yad|rūpās tadā janāḥ,  
te te tatra śarair vyāptaṃ menire "tmānam ātmanā!  
te Gāṇḍīva|pramuktās tu nānā|rūpāḥ patatrināḥ  
krośe sāgre sthitān ghnanti dvipāṃś ca puruṣān raṇe.  
bhallaś chinnāḥ karāḥ petuḥ kariṇām mada|varṣiṇām,  
yathā vane paraśubhir nikṛttāḥ su|mahā|drumāḥ.  
paścāt tu śailavat petus te gajāḥ saha sādibhiḥ,  
Vajri|vajra|pramathitā yath' āiv' ādri|cayās tathā.

eyes, from the ears, head, limbs, body hair and armor and from the chariot and standard of that expounder of the Veda. Wounding Mádhava and the Pándava with a massive spread of arrows, Drona's son was ecstatic and roared the sound of a massive rolling cloud.

Hearing his roar, the Pándava said to Áchyuta, "Mádhava, look at the malice the guru's\* son has for me! He reckons that we're dead now that he's led us into this house of arrows. I'll destroy his plan\* with my skill and strength!"

One by one the best of the Bharatas split the arrows cast from Ashvattháman into three parts, and then three more, and blew them away like the wind a fog.

Then, with his terrible arrows the Pándava once more 16.40 pelted the oath-bound warriors along with their horses, charioteers, chariots and elephants, and the divisions of foot-soldiers with their standards. People of every inclination that watched there reckoned that they themselves were covered with arrows! Arrows of various types were released in the battle from the Gandíva bow and slaughtered the men and elephants that stood within the range of a whole league. The trunks of elephants shedding rut-tish excretions were severed by broad arrows and fell like massive trees hacked by axes in a forest. Afterwards, those mountain-like elephants collapsed along with their riders, like multitudes of mountains destroyed by a thunderbolt from the Thunderbolt-wielder.

16.45 gandharva|nagar'ākārān, rathāṃś c' āiva su|kalpitān,  
vinītair javanair yuktān, āsthitān yuddha|dur|madaiḥ,  
śarair viśakalī|kurvann, amitrān abhyavīṛṣat,  
sv|alam|kṛtān aśva|sādīn, pattīmś c' āhan Dhanamjayah.  
Dhanamjaya|yug'ānt'ārkaḥ saṃśaptaka|mah"ārṇavam  
vyaśoṣayata duḥ|śoṣaṃ tīkṣṇaiḥ śara|gabhastibhiḥ.

punar Drauṇim mahā|śailam nārācair vajra|saṃnibhaiḥ  
nirbibheda mahā|vegais, tvaran Vajr"īva parvatam.  
tam ācārya|sutaḥ kruddhaḥ s'āśva|yantāram āsu|gaiḥ  
yuyutsur āgamad yoddhum; Pārthas tān acchinac charān.

16.50 tataḥ parama|saṃkruddhaḥ Pāṇḍave 'strāṇy avāsrjat  
Aśvatthām"ābhirūpāya gṛhān atithaye yathā.

atha saṃśaptakāṃś tyaktvā Pāṇḍavo Drauṇim abhyayāt,  
a|pāṅkteyān iva tyaktvā dātā pāṅkteyam arthinam.

SAMJAYA uvāca:

17.1 TATAḤ SAMABHAVAD yuddham Śukr'Āṅgīrasa|varcasoḥ,  
nakṣatram abhito vyomni Śukr'Āṅgīrasayor iva.  
santāpayantāv anyonyaṃ dīptaiḥ śara|gabhastibhiḥ,  
loka|trāsa|karāv āstāṃ, vimārga|sthau grahāv iva.

Dhanan·jaya rained down upon his enemies with his arrows, breaking into pieces their well-equipped chariots that were harnessed to well-trained horses, ridden by battle-mad men and seemed like cities of the *gandhárvas*, and slaughtered foot-soldiers and well-attired horsemen. With sharp arrows his rays of light, Dhanan·jaya—the sun at an epoch’s end—dried up the vast unparchable oath-bound warrior ocean. 16.45

Again he wounded Drona’s great mountain-like son with exceedingly fast and lightning-like arrows, just like the Thunderbolt-wielder moving quickly against a mountain. In rage, the teacher’s son came at him and his horses and charioteer, eager to fight him with his arrows. But Pritha’s son cut those arrows down. Ashvattháman was then totally infuriated and hurled his missiles towards the Pándava, as if he was giving up his house to a learned guest. 16.50

Then the Pándava left behind the oath-bound warriors and assailed Drona’s son, like a patron leaving behind a socially unacceptable petitioner for one socially acceptable.

SÁNJAYA said:

THEN BEGAN THE battle of those two whose splendor was the equal of Venus and Jupiter, as if they were Venus and Jupiter in the sky on either side of a constellation. Scorching one another with burning arrows that were their rays of light, they were like a pair of planets following the wrong orbits and terrifying the world. 17.1

tato 'vidhyad bhruvor madhye nārācen' Ārjuno bhṛśam;  
sa tena vibabhau Drauṇir ūrdhva|raśmir yathā raviḥ.  
atha kṛṣṇau śara|śatair Aśvatthāmn" ārditau bhṛśam  
sva|raśmil|jāla|vikacau yug'ānt'|ārkāv iv' āsatuh.

17.5 tato 'rjunaḥ sarvato|dhāram astram  
avāsrjad Vāsudeve 'bhibhūte,  
Drauṇāyaniṃ c' ābhyahanat prṣatkair  
vajr'|āgni|Vaivasvata|daṇḍa|kalpaiḥ.  
sa Keśavaṃ c' Ārjunaṃ c' ātitejā  
vivṛyādha marmasv atiraudra|karmā  
bāṇaiḥ su|yuktair atitīvra|vegair;  
yair āhato mṛtyur api vyatheta!  
Drauṇer iṣūn Arjunaḥ saṃnivārya  
vyāyacchatas tad dvi|guṇaiḥ su|puṅkhaiḥ  
taṃ s'|āśva|sūta|dhvajam eka|vīram  
āvṛtya, saṃśaptaka|sainyam ārcchat.  
dhanūṃṣi, bāṇān, iṣu|dhīr, dhanur|jyāḥ,  
pāṇīn, bhujān, pāṇi|gataṃ ca śastram,  
chatrāṇi, ketūṃs, turagān, rath'|ēṣāṃ,  
vastrāṇi, mālyāny, atha bhūṣaṇāni,  
carmāṇi, varmāṇi mano|ramāṇi,  
priyāṇi sarvāṇi śirāṃsi c' āiva  
ciccheda Pārtho dviṣatām su|yuktair  
bāṇaiḥ sthitānām a|parān|mukhānām.

17.10 su|kalpitāḥ syandana|vāji|nāgāḥ  
samāsthita yatna|kṛtair nṛ|vīraiḥ;  
Pārth'|ēritair bāṇa|śatair nirastās  
tair eva sārdhaṃ nṛ|varā nipetuḥ.

Then Áryjuna brutally wounded him with an arrow in the middle of his eyebrows. Drona's son shone with that arrow like the sun with a shaft of light raised high. Then, brutally wounded by Ashvattháman with hundreds of arrows, the two Krishnas were like a pair of suns at the end of an epoch radiant with garlands of their own rays.

With Vasudéva injured, Áryjuna then released a missile 17.5 that had sharp blades facing every direction, and struck Drona's son with arrows that resembled lightning, fire and Yama's staff.

Ashvattháman, who had immense fiery energy and whose deeds were horrendous, wounded Áryjuna and Késhava where they were exposed with well-constructed arrows that were extremely sharp and fast. Even Death\* would fall if struck by them!

Áryjuna repelled the arrows of Drona's battling son and, after enveloping that pre-eminent hero and his horses, charioteer and standard as well with twice as many arrows having fine nocks, fell on the army of oath-bound warriors.

With well-constructed arrows Pritha's son cut through the bows, arrows, quivers, bow-strings, hands, arms, weapons gripped in hands, parasols, flags, horses, chariot-poles, garments, wreaths, ornaments, armor, beautiful shields and all the handsome heads of his enemies while they stood by, unable to avert their faces.

Zealous heroes of men rode well-equipped chariots, 17.10 horses and elephants. Together with them those excellent men collapsed, destroyed by the hundreds of arrows discharged by Pritha's son. Severed by broad, half-moon and razor arrows, without relent those men's heads fell to the

padm'ârka|pûrṇ'êndu|nibh'ânanāni,  
 kirīṭa|māly'âbharan'ôj्jvalāni,  
 bhall'ârdha|candra|kṣura|kartitāni  
 prapetur urvyāṃ nṛ|śirāṃsy ajasram.  
 atha dvipair deva|ripu|dvip'âbhair,  
 dev'âri|darp'âpaham atyudagram  
 Kaliṅga|Vaṅg'Âṅga|Niṣāda|vīrā  
 jighāṃsavaḥ Pāṇḍavam abhyadhāvan.  
 teṣāṃ dvipānāṃ nicakarta Pārtho  
 varmāṇi, carmāṇi, karān, niyantṛin,  
 dhvajān, patākāś ca tataḥ prapetur,  
 vajr'âhatān' īva gireḥ śirāṃsi.  
 teṣu prabhagṇeṣu guros tanū|jaṃ  
 bāṇaiḥ Kirīṭi nava|sūrya|varṇaiḥ  
 pracchādayām āsa, mah"âbhra|jālair  
 vāyuh samudyantam iv' âṃśumantam.

17.15 tato 'rjun'êṣūn iṣubhir nirasya,  
 Drauṇiḥ śitair Arjuna|Vāsudevau  
 pracchādayitvā divi candra|sūryau  
 nanāda so 'mbhoda iv' ātap'ânte.  
 tam Arjunas tāmś ca punas tvadīyān  
 abhyarditas tair abhisṛtya śāstraiḥ,  
 bāṇ'ândhakāraṃ sahas" âiva kṛtvā,  
 vivyādha sarvān iṣubhiḥ su|puṅkhaiḥ.  
 n' âpy ādadat saṃdadhan n' âiva  
 muñcan bāṇān rathe 'drśyata Savyasācī;  
 rathāṃś ca, nāgāṃś, turagān, padātīn  
 saṃsyūta|dehān dadṛśur hatāmś ca.



ground, shining with crowns, wreaths and ornaments, their faces like full moons, suns and lotuses.

With elephants that seemed like the gods' enemies' elephants, the heroes of the Kalíngas, Vangas, Angas and Nishádas then attacked the immensely fierce Pándava, aiming to destroy that destroyer of the pride of the gods' enemies.

Pritha's son hacked the armor, shields, trunks, handlers, standards and flags from those elephants. Then they collapsed, like the peaks of a mountain struck by lightning. Once they had been crushed, the Wearer of the crown enveloped the guru's son with arrows the color of the morning sun, like the wind enveloping the rising sun with huge banks of clouds.

After repelling Árvjuna's arrows and enveloping Árvjuna 17.15 and Vasudéva with sharp arrows, Drona's son bellowed like a rain-cloud in the sky enveloping the moon and sun at the end of summer.

Again attacking him and your troops and tormented by their weapons, Árvjuna suddenly created a dark mass of arrows and wounded them all with arrows that had fine nocks. No one could see the Left-handed archer on his chariot grabbing, nocking or releasing his arrows; yet they did see chariots, elephants, horses and foot-soldiers with their bodies pinned together and destroyed.

samdhāya nārāca|varān daś' āśu  
 Drauṇis tvarann ekam iv' ôtsasarja;  
 teṣāṃ ca pañc' Ārjunam abhyavidhyān,  
 pañc' Ācyutaṃ nirbibhiduḥ sulpuṅkhāḥ.  
 tair āhatau sarva|manuṣya|mukhyāṃ,  
 aṣṭk sravantau, Dhanad'Ēndra|kalpau;  
 samāpta|vidyena tath" ābhibhūtau  
 hatau raṇe tāv iti menire 'nye.  
 17.20 ath' Ārjunam prāha Daśārha|nāthaḥ:  
 «pramādyase kiṃ? jahi yodham etam!  
 kuryādd hi doṣaṃ samupekṣito 'yaṃ,  
 kaṣṭo bhaved vyādhir iv' â|kriyāvān!»  
 «tath"! êti» c' ôktv" Ācyutam a|pramādī  
 Drauṇiṃ prayatnād iṣubhis tatakṣa.  
 bhujau varau candana|sāra|digdhau,  
 vaksah, śiro, 'th' âpratimau tath" ōrū,  
 Gāṇḍīva|muktaiḥ kupito 'vikarṇair  
 Drauṇiṃ śaraiḥ saṃyati nirbibheda.  
 chittvā tu raśmīṃs turagān avidhyat,  
 te taṃ raṇād ūhur atīva dūram.  
 sa tair hr̥to vāta|javaḥ turamgair  
 Drauṇir dṛḍham Pārtha|śar'ābhibhūtaḥ  
 iyeṣa n' āvṛtya punas tu yoddhuṃ  
 Pārthena sārḍham mati|mān vimṛṣya,  
 jānañ jayaṃ niyataṃ Vṛṣṇi|vīre  
 Dhanamjaye c' Āṅgirasāṃ variṣṭhaḥ.  
 niyamy sa hayān Drauṇiḥ, samāśvāsyā ca, mārīṣa,  
 rath'āśva|nara|sambādham Karṇasya prāviśad balam.

Quickly nocking ten of his best iron arrows, Drona's son speedily released them as if they were one. Five of them wounded Áryjuna and five arrows with fine nocks pierced Áchyuta.

Struck by those arrows, those foremost of all men who were like Dhánada\* and Indra flowed with blood. Others there reckoned that those two had been killed in the battle, overcome by that man whose knowledge was complete.

The lord of the Dashárhas\* then said to Áryjuna: "Why 17.20 are you fooling about? Kill this warrior! Ignored he could do evil, just as an illness might become dangerous if left unchecked!"

Uttering "Very well!" to Áchyuta, that meticulous man diligently carved up Drona's son with his arrows. Provoked in that battle, with sheep-ear arrows released from his Gandíva bow he wounded Drona's son in his chest, head, and incomparable thighs and his two great arms smeared with sandal water. After cutting their reins he wounded his horses, and they then carried Ashvattháman a very great distance from the battle.

Thoroughly overcome by the arrows of Pritha's son and carried away by his horses that were as swift as the wind, Drona's thoughtful son, the best of the Ángirases, pondered awhile, and did not want to return to again do battle with Pritha's son, realizing that victory was a certainty for the Vrishni hero\* and Dhanan-jaya. Drona's son, restraining his horses and consoling himself, dear friend, entered Karna's army that was teeming with chariots, horses and men.

17.25 pratīpa|kāriṇi raṇād Aśvatthāmni hr̥te hayaiḥ,  
mantr'āuṣadhi|kriyā|yogair vyādhau dehād iv' āhr̥te,  
saṁśaptakān abhimukhau prayātau Keśav'Ārjunau,  
vāt'ōddhūta|patākena syandanen' āugha|nādinā.

SAMJAYA uvāca:

18.1 ATH' ŌTTAREṆA Pāṇḍūnām senāyām dhvanir utthitah  
ratha|nāg'āśva|pattīnām Daṇḍadhāreṇa vadhyatām.  
nivartayitvā tu ratham Keśavo 'rjunam abravīt  
vāhayann eva turagān Garuḍ'ānila|raṁhasaḥ:  
«Māgadho 'py ativikrānto dvi|radena pramāthinā,  
Bhagadattād an|avaraḥ śikṣayā ca balena ca.  
enaṁ hatvā nihant' āsi punaḥ saṁśaptakān iti.»  
vāky'ānte prāpayat Pārtham Daṇḍadhār'āntikam prati.

18.5 sa Māgadhānām pravaro 'nkuśa|grahe,  
grahe '|prasahyo vikaco yathā grahaḥ;  
sapatna|senām pramamātha dāruṇo,  
mahīm samagrām vikaco yathā grahaḥ.  
su|kalpitaṁ, dānava|nāga|saṁnibham,  
mah'"ābhra|nirhrādam, a|mitra|mardanam,  
rath'āśva|mātaṅga|gaṇān sahasraśaḥ  
samāsthito hanti śarair, narān api.  
rathān adhiṣṭhāya sa|vāji|sārathīn,  
narāmś ca pādair dvi|rado vyapothayat;  
dvipāmś ca padbhyām mamṛde kareṇa

When their opponent Ashvattháman was carried away 17.25  
 from the battle by his horses—like a sickness removed from  
 a body with mantras, herbs, medicinal treatments or yoga  
 exercises—Késhava and Árjuna turned towards the oath-  
 bound warriors and advanced with their flag buffeted by  
 the wind and their chariot roaring like floodwaters.

SÁNJAYA said:

THEN FROM THE north of the Pándava forces came forth 18.1  
 the peal of chariots, elephants, horses and foot-soldiers be-  
 ing slaughtered by Danda-dhara.

Turning their chariot around and driving their horses  
 that had the speed of Gáruda and the wind, Késhava said  
 to Árjuna: “The Mágadha\* is incredibly courageous with  
 his destructive elephant, and in skill and power is superior  
 to Bhaga-datta. Once you’ve killed him, you can return to  
 killing the oath-bound warriors.” At the end of this speech  
 he led Pritha’s son near to Danda-dhara.

Among the Mágadhas he was the finest at wielding the 18.5  
 elephant’s hook, just as a *víkacha* comet is irresistible among  
 comets; violent, he destroyed the army of his enemies, like  
 a *víkacha* comet destroying the entire earth.

Astride his well-equipped and demon-like elephant that  
 thundered like a massive cloud and crushed his enemies,  
 with his arrows he destroyed hordes of chariots, horses and  
 elephants by the thousand, and men as well. With his feet  
 the elephant pulverised men mounted on their chariots,  
 along with their horses and charioteers. And that superb  
 elephant pounded other elephants with his trunk and two  
 feet and killed them as if he was the wheel of time. Throwing

dvip' |ōttamo, hanti ca kāla|cakravat.  
 narāṃs tu kārṣṇāyasa|varma|bhūṣaṇān  
 nipātya s' |āśvān api pattibhiḥ saha,  
 vyapothayad danti|vareṇa śuṣmiṇā  
 sa śabdavat sthūla|nalaṃ yathā, tathā.  
 ath' Ārjuno jyā|tala|nemi|nisvane  
 mṛdaṅga|bherī|bahu|śaṅkha|nādite  
 nar' |āśva|mātaṅga|sahasra|saṃkule  
 rath' |ōttamen' ābhyapatad dvip' |ōttamam.

18.10 tato 'rjunaṃ dvādaśabhiḥ śar' |ōttamair,  
 Janārdanaṃ ṣoḍaśabhiḥ samārpayat  
 sa Daṇḍadhāras turagāṃs tribhis tribhis,  
 tato nanāda, prajahāsa c' āśakṛt.  
 tato 'sya Pārthaḥ sa|guṇ' |ēṣu|kārmukaṃ  
 cakarta bhallair, dhvajam apy alaṃ|kṛtam  
 punar niyantṛn saha pāda|goptṛbhis;  
 tatas tu cukrodha Girivraj' |ēśvaraḥ!  
 tato 'rjunaṃ bhinna|kaṭena dantinā  
 ghanāghanen' ānila|tulya|varcasā  
 atīva cukṣobhayiṣur Janārdanaṃ  
 Dhanamjayam c' ābhijaghāna tomaraiḥ.  
 ath' āsya bāhū dvipa|hasta|saṃnibhau,  
 śiraś ca pūrṇ' |ēndu|nibh' |ānanaṃ tribhiḥ,  
 kṣuraiḥ praciccheda sah' āiva Pāṇḍavas;  
 tato dvipaṃ bāṇa|śataiḥ samārpayat.  
 sa Pārtha|bāṇais tapanīya|bhūṣaṇaiḥ  
 samācitaḥ kāñcana|varma|bhṛd dvipaḥ  
 tathā cakāṣe niśi parvato yathā  
 dav' |āgninā prajvalit' |āuṣadhi|drumaḥ.

down men garbed in armor of black-iron, and their horses and foot-soldiers too, Danda-dhara noisily pulverised them with his superb, excited elephant, as if they were thick reeds.

Then, in that throng of thousands of chariots, horses and elephants reverberating with many conches, *mridānga* drums and kettle-drums and ringing with the sounds of wheels, palms and bow-strings, Ádjuna attacked that superb elephant in his superb chariot.

Danda-dhara then struck Ádjuna with twelve fine arrows, 18.10  
Janárdana with sixteen and their horses with three a piece, and then repeatedly bellowed and laughed.

With his broad arrows Pritha then cut his bow to pieces, with its arrows and bow-string, and his embossed banner as well, and then his elephant's handlers along with the men protecting its legs. At this the lord of Giri-vraja\* became furious!

Eager to thoroughly shake up Ádjuna with his ruttish elephant that enjoyed killing and whose splendor equalled the wind's, he then struck Janárdana and Dhanan-jaya with lances.

Then, with three razor arrows the Pándava simultaneously severed his arms that seemed like elephant trunks and his head, its face resembling a full moon. Next he wounded his elephant with hundreds of arrows. Covered with the gilded arrows of Pritha's son, that golden-armored elephant glowed like a mountain in the night as its plants and trees burn with a forest fire.

- 18.15    sa vedan' |ārto 'mbuda|nisvano nadaṃś,  
           caran, bhraman praskhalit' |āntaro 'dravat;  
 papāta rugṇaḥ sa|niyantrkas tathā,  
           yathā girir vajra|vidāritas, tathā.  
       him' |āvadātena suvarṇa|mālinā  
           him' |ādri|kūṭa|pratimena dantinā,  
 hate raṇe bhrātari Daṇḍa āvrajaj,  
           jighāṃsur Indr' |āvara|jaṃ Dhanamjayam.  
 sa tomarair arka|kara|prabhais tribhir  
           Janārdanaṃ pañcabhir Arjunaṃ śitaiḥ  
 samarpayitvā vinanāda, nardayaṃs  
           tato 'sya bāhū nicakarta Pāṇḍavaḥ.  
       kṣurapra|kṛttau su|bhṛśaṃ sa|tomarau  
           śubh' |āṅgadau candana|rūṣitau bhujau,  
 gajāt patantau yugapad virejatur,  
           yath" ādri|śṛṅgād rucirau mah" |ōragau.  
 tath" ārdha|candreṇa hataṃ Kiriṭinā  
           papāta Daṇḍasya śiraḥ kṣitiṃ dvipāt;  
 sa śoṇit' |ārdro nipatan vireje  
           divākaro 'stād iva paścimāṃ diśam.  
 18.20    atha dvipaṃ śveta|var' |ābhra|saṃnibhaṃ  
           divākar' |āṃśu|pratimaiḥ śar' |ōttamaiḥ  
 bibheda Pārthaḥ; sa papāta nādayan  
           him' |ādri|kūṭaṃ kuliś' |āhato yathā.  
 tato 'pare tat|pratimā gaj' |ōttamā  
           jigīṣavaḥ saṃyati Savyasācinā  
 tathā kṛtās te ca yath" āiva tau dvipau;  
           tataḥ prabhagnaṃ su|mahad ripor balam.



In agony and sounding like a rain-cloud, it ran in a stagger as it thundered, roamed and tottered about. Ruined, it collapsed with its handler, like a mountain blown apart by lightning. 18.15

With his snow-white elephant that wore garlands of gold and resembled the summit of the Himalayas, Danda came near once his brother had been killed in battle, intending to kill Indra's younger brother\* and Dhananjaya. He roared after striking Janárdana with three and Árvjuna with five sharp lances that had the radiance of the sun's candescence. At this the bellowing Pándava cut off his arms.

Brutally cut off by razor-edged arrows, his arms looked radiant with their lances and beautiful bracelets and smeared with sandal powder as they fell side by side from that elephant, like two massive serpents falling from the summit of a mountain. And struck off with a half-moon arrow by the Wearer of the crown, Danda's head fell from the elephant to the ground. As it fell damp with blood, it glowed like the sun falling from the western mountain to the western quarter.

Then, with his superb arrows that were like rays from the sun, Pritha's son pierced his elephant that seemed like the finest of white clouds. Bellowing, it collapsed, like a Himalayan summit shattered by a thunderbolt. The Left-handed archer then did what he'd done to that pair of elephants to other superb elephants like them that sought victory in battle. Then his enemy's massive army was crushed! 18.20

gajā, rath'āśvāḥ, puruṣāś ca saṁghaśaḥ  
 paraspara|ghnāḥ paripetur āhave;  
 parasparaṁ praskhalitāḥ samāhitā  
 bhṛśaṁ nipetur bahu|bhāṣiṇo hatāḥ.  
 ath' Ārjunaṁ sve parivārya sainikāḥ,  
 Puraṁdaraṁ deva|gaṇā iv', ābruvan:  
 «abhaiṣma yasmān maraṇād iva prajāḥ,  
 sa, vīra, diṣṭyā nihatas tvayā ripuḥ;  
 na ced arakṣiṣya imaṁ janaṁ bhayād  
 dviṣadbhir evaṁ balibhiḥ prapīḍitam,  
 tath" ābhaviṣyad dviṣatāṁ pramodanaṁ,  
 yathā hateṣv eṣv iha no, 'ri|sūdana!»

18.25 it' īva bhūyaś ca suhr̥dbhir īditā;  
 niśamya vācaḥ su|manās tato 'rjunaḥ  
 yath" ānurūpaṁ pratipūjya taṁ janaṁ,  
 jagāma saṁśaptaka|saṁgha|hā punaḥ.

SAṂJAYA uvāca:

19.1 PRATYĀGATYA PUNAR Jīṣṇur jaghne saṁśaptakān bahūn,  
 vakr'ātivakra|gamaṇād Aṅgāraka iva grahaḥ.  
 Pārtha|bāṇa|hatā, rājan, nar'āśva|ratha|kuñjarāḥ,  
 vicelur, babhramur, neśuḥ, petur, mamluś ca, Bhārata.  
 dhuryān, dhury'ētarān, sūtān, dhvajāṁś, cāpāni, sāyakān,  
 pāṇīn, pāṇi|gataṁ śastraṁ, bāhūn api, śirāṁsi ca  
 bhallaiḥ, kṣurair, ardha|candair, vatsa|dantaiś ca Pāṇḍavaḥ  
 cicched' āmitra|vīrāṇāṁ samare pratiyudhyatām.

As one, elephants, chariots, horses and men rushed about striking one another in the battle. Stumbling into one another, they quickly collapsed together, struck down and babbling excessively.

Surrounding him like the hordes of the gods surrounding the Sacker of cities, his own troops said to Árvjuna: “Thank god you slaughtered that enemy, hero; we feared him in the same way that people fear death! If you’d been unable to protect the people from that danger, pressed as they were by powerful enemies, our enemies would have been exhilarated, foe-destroyer, just as we are now that they’re dead!”

Further praise like this was proffered by his allies. Árvjuna listened to these words and, in good spirits, offered similar praise in return to those people, and then left again to slaughter the hordes of oath-bound warriors. 18.25

SÁNJAAYA said:

RETURNING LIKE the planet Mars from its curved and winding orbit, Jishnu\* again killed many of the oath-bound warriors. Men, horses, chariots and elephants struck by the arrows of Pritha’s son lurched, tottered, gave up, collapsed and perished, Bhárata. With his broad, razor, half-moon and calf-toothed arrows, the Pándava carved through horses yoked and not yoked, charioteers, banners, bows, arrows, hands and weapons clasped in hands, arms and heads too that belonged to the enemy-heroes who fought him in the battle. 19.1

19.5 vāśit’|ârthe yuyutsanto vṛṣabhā vṛṣabhaṃ yathā,  
āpatanty Arjunam sūrāḥ śataśo ’tha sahasraśaḥ.  
teṣāṃ tasya ca tad yuddham abhaval loma|harṣaṇam,  
trailokya|vijaye yādṛg daityānāṃ saha Vajriṇā!

tam avidhyat tribhir bāṇair dandaśūkair iv’ āhibhiḥ  
Ugrāyudha|sutas; tasya śiraḥ kāyād apāharat!  
te ’rjunam sarvataḥ kruddhā nānā|śastrair avivṛṣan,  
marudbhiḥ preritā meghā Himavantam iv’ ôṣṇa|ge.  
astrair astrāṇi saṃvārya dviṣatām sarvato ’rjunāḥ  
samyag astaiḥ śaraiḥ sarvān a|hitān ahanad bahūn.

19.10 chinna|tri|veṇu|saṃghātān, hat’|āśvān pārṣṇi|sārathīn,  
visrasta|hasta|tūṇīrān, vi|cakra|ratha|ketanān,  
saṃchinna|raśmi|yoktr’|ākṣān, vy|anukarṣa|yugān rathān,  
vidhvasta|sarva|saṃnāhān bāṇaiś cakre ’rjunas tadā.  
te rathās tatra vidhvastāḥ parārdhya bhānty an|ekaśaḥ,  
dhaninām iva veśmāni hatāny agny|anil’|āmbubhiḥ!

dvipāḥ saṃbhinna|varmaṇo vajr’|āśani|samaiḥ śaraiḥ  
petur, giry|agra|veśmāni vajra|pāt’|āgnibhir yathā.  
s’|ārohās turagāḥ petur bahavo ’rjuna|tāḍitāḥ,  
nir|jihv’|āntrāḥ, kṣītau kṣīṇā, rudhir’|ārdrāḥ, su|dur|drśaḥ.

Like bulls eager to fight another bull over a cow on heat, 19.5  
 those heroes rushed at Árvjuna by the hundred and then by  
 the thousand. The battle they had with him was as hair-  
 raising as that between the *daityas* and the Thunderbolt-  
 wielder for victory over the triple-world!

Ugrárvudha's son pelted him with three arrows that were  
 like deadly snakes. Árvjuna removed his head from his body!  
 In rage the warriors rained all over Árvjuna with various  
 weapons, like clouds sent by the storm-gods in the hot  
 season to rain all over the Himalayas. After completely  
 obstructing his enemies' missiles with his missiles, Árvju-  
 na struck many of his adversaries all over with well-directed  
 arrows. With his arrows Árvjuna then stripped chariots of 19.10  
 their dragging ballasts and yoking-poles, destroyed all their  
 armor, cut their bridles, yoking-straps and axles to pieces,  
 stripped the chariots of their wheels and flags, severed hands  
 and quivers, slaughtered their horses and charioteers con-  
 trolling their outer horses\* and cut down masses of their  
 three-piece bamboo struts. Those exceptional chariots ru-  
 ined there in great numbers seemed like houses of the rich  
 destroyed by water, wind and fire!

Elephants collapsed, their armor completely shattered  
 by arrows the equal of Indra's thunderbolts, like houses  
 on mountain summits destroyed by the fire caused by a  
 lightning strike. Many horses struck by Árvjuna collapsed  
 with their riders; they looked hideous on the ground with  
 their tongues and entrails hanging out, broken and wet with  
 blood.

19.15 nar' |śśva|nāgā nārācaiḥ saṁsyūtāḥ Savyasācinā,  
babhramuś, caskhaluḥ, petur, nedur, mamluś ca, mārīṣa.  
anekaiś ca śilā|dhautair vajr' |śśani|viś' |ōpamaiḥ  
śarair nijaghnivān Pārtho, Mahendra iva dānavān.

mah" |ārha|varm' |ābharaṇā, nānā|rūp' |āmbar' |āyudhāḥ,  
sa|rathāḥ, sa|dhvajā vīrā hatāḥ Pārthena śerate.  
vijitāḥ puṇya|karmāṇo, viśiṣṭ' |ābhijana|śrutāḥ,  
gatāḥ śarīrair vasudhām, ūrjitaiḥ karmabhir divam.

ath' Ārjunaṁ ratha|varam tvadīyāḥ samabhidravan  
nānā|jana|pad' |ādhyakṣāḥ sa|gaṇā jāta|manyavaḥ.

19.20 uhyamānā rath' |śśv' |ēbhaiḥ pattayaś ca jighāṁsavaḥ  
samabhyadhāvann asyanto vividham kṣipram āyudham.  
tad" āyudha|mahā|varṣam muktaṁ yodha|mah" |āmbudaiḥ,  
vyadhaman niśitair bāṇaiḥ kṣipram Arjuna|mārutāḥ.

s' |śśva|patti|dvipa|ratham mahā|śastr' |āugha|saṁplavam  
sahasā saṁtīrṣantaṁ Pārtham śastr' |āstra|setunā,  
ath' ābravīd Vāsudevaḥ: «Pārtha, kiṁ krīḍase, 'nagha?  
saṁśaptakān pramathy' āināṁs tataḥ Karṇa|vadhe tvara!»

«tath"! ēty» uktv" Ārjunaḥ Kṛṣṇam

śiṣṭān saṁśaptakāṁs tadā  
ākṣipya śastreṇa balād,  
daityān Indra iv' āvadhīt.

19.25 ādadan, saṁdadhan n' ēṣūn drṣṭaḥ kaiś cid raṇe 'rjunaḥ,

Pinned with iron arrows by the Left-handed archer, men, 19.15  
 horses and elephants lurched, stumbled, collapsed, cried out  
 and perished, dear friend. Like mighty Indra destroying the  
*dánavas*, Pritha's son killed them with many stone-polished  
 arrows equal in venom to the thunderbolts of Indra.

Heroes cased in superb armor and sporting various gar-  
 ments and weapons, lay prone with their chariots and stan-  
 dards, slaughtered by Pritha's son. Defeated heroes whose  
 deeds were meritorious and who were distinguished in fam-  
 ily and learning went to the soil with their bodies and to  
 heaven with their courageous deeds.

Then with their hordes chiefs of yours from various re-  
 gions, their anger roused, attacked Ádjuna, the finest of 19.20  
 warriors. Foot-soldiers and warriors conveyed by chariot,  
 horse and elephant, all eager to kill, charged at him as they  
 quickly hurled various weapons. With his sharp arrows Ár-  
 juna the wind then quickly scattered the massive torrent of  
 weapons released by those huge warrior-clouds.

To Pritha's son—who was suddenly eager to cross over  
 the great deluge of weapons, with its horses, foot-soldiers,  
 elephants and chariots, with a bridge made of his weapons  
 and missiles—Vasudéva then said: “Faultless son of Pritha,  
 why mess about? Destroy these oath-bound warriors! Then  
 quickly go and kill Karna!”

Ádjuna said “Very well!” to Krishna and then dispersed  
 the surviving oath-bound warriors and violently killed them  
 with his weapon, just as Indra killed the *daityas*. No one saw 19.25  
 Ádjuna grabbing or nocking arrows in the battle, and even  
 those who watched closely did not see him release those  
 fast arrows. Go-vinda thought it extraordinary, Bhárata. As

vimuñcan vā śarāñ śīghraṃ dṛśyate 'vahitair api.  
āścaryam, iti Govindaḥ samamanyata, Bhārata;  
haṃs'āṃsuḥgaurās te senāṃ haṃsāḥ sara iv' āviśan.

tataḥ saṃgrāma|bhūmiṃ ca vartamāne jana|kṣaye  
avekṣamāṇo Govindaḥ Savyasācinam abravīt:

«eṣa, Pārtha, mahā|raudro vartate Bharata|kṣayah  
pṛthivyāṃ pāṛthivānāṃ vai Duryodhana|kṛte mahān!  
paśya, Bhārata! cāpāni rukma|pṛsthāni dhanvinām,  
mahatām c' āpaviddhāni kalāpān, iṣu|dhīmś tathā!

19.30 jātārūpa|mayaiḥ puñkhaiḥ śarāṃś ca nata|parvaṇaḥ,  
taila|dhautāṃś ca nārācān, nirmuktān iva pannagān,  
ākīrṇāṃś tomarāṃś c' āpi vicitrān, hema|bhūṣitān,  
carmāṇi c' āpaviddhāni rukma|pṛsthāni, Bhārata,  
su|varṇa|vikṛtān prāsāñ, śaktiḥ kanaka|bhūṣitāḥ,  
jāmbūnada|mayaiḥ paṭṭair baddhāś ca vipulā gadāḥ,  
jātārūpa|mayiś ca' rṣṭiḥ, paṭṭiśān hema|bhūṣitān,  
daṇḍaiḥ kanaka|citraiś ca vipraviddhān paraśvadhān,  
parighān, bhindipālāṃś ca, bhuśuṇḍiḥ, kuṇapān api,  
ayas|kuntāṃś ca patitān, musalāni gurūṇi ca!

19.35 nānā|vidhāni śāstrāṇi pragṛhya jaya|grddhinaḥ,  
jīvanta iva dṛśyante gata|sattvās tarasvinaḥ.  
gadā|vimathitair gātrair, musalair bhinna|mastakān,  
gaja|vāji|rathaiḥ kṣuñṇān paśya yodhān sahasraśaḥ!

manuṣya|gaja|vājīnāṃ śara|śakty|rṣṭi|tomaraiḥ,  
nistriṃśaiḥ, paṭṭiśaiḥ, prāsair, nakharair, laguḍair api,  
śarīrair bahudhā chinnaḥ, śoṇit'āuḡha|pariplutaiḥ,  
gat'āsubhir, amitra|ghna, saṃvṛtā raṇa|bhūmayāḥ.  
bāhubhiś candan'ādigdhaiḥ, s'āṅgadaḥ, śubha|bhūṣaṇaiḥ,  
sa|tala|traiḥ, sa|keyūrain bhāti, Bhārata, medinī,



white as geese, the arrows entered that army like geese into a lake.

Surveying the battleground as the carnage unfolded, Govinda then said to the Left-handed archer: "Son of Pri-  
tha, this is horrific! This massive massacre of Bharatas and  
princes has transpired on earth on Duryódhana's account!  
Look, Bhárata! At the great archers' discarded gilded bows  
and quivers full of arrows! At those smooth-jointed ar- 19.30  
rows with nocks made of gold and the iron arrows shining  
with sesame oil like snakes that have shed their sloughs!  
At the brilliant, gold-embossed lances scattered about and  
the gilded shields cast aside, Bhárata! And at the gold-set  
darts, gold decorated spears and huge clubs bound with  
gold strapping! At the golden javelins, gold-embossed tri-  
dents and axes with their gold colored handles strewn about!  
At those fallen iron bludgeons, short javelins, *bhushúndis*,\*  
spears, iron spears and heavy maces!

Grasping their various weapons, eager for victory, those 19.35  
bold men seem alive though they are lifeless. Look at those  
warriors trampled in their thousands by elephants, horses  
and chariots, their skulls split by heavy maces and with  
bodies crushed by clubs!

Enemy-destroyer, the battlefields are covered with the  
lifeless bodies of men, elephants and horses, immersed in  
rivers of blood and shattered in many ways by arrows, spears,  
javelins, lances, swords, tridents, darts, claw knives and  
staffs. Bhárata, the earth is luminous with bold men's arms 19.40  
smeared with sandal powder and wearing beautifully deco-  
rated armlets, arm-guards and bracelets, their jeweled hands  
sporting finger-guards scattered about, with their shattered

19.40 s'āṅguli|trair bhuj'āgraiś ca vipraviddhair alam|kṛtaiḥ,  
hasti|hast'ōpamaiś chinnaḥ ūrubhiś ca tarasvinām,  
baddha|cūḍā|maṇi|varaiḥ śirobhiś ca sa|kuṇḍalaiḥ.

rathāṃś ca bahudhā bhagnān, hema|kiṅkiṇinaḥ, śubhān,  
aśvāṃś ca bahudhā paśya śoṇitena paripltātān,  
anukarśān, upāsaṅgān, patākā, vividhān dhvajān!  
yodhānām ca mahāśaṅkhān, pāṇḍurāṃś ca prakīrṇakān,  
nirasta|jihvān mātāṅgān śayānān parvat'ōpamān,  
vajayantīr vicitrāś ca, hatāṃś ca gaja|yodhinaḥ,  
vāraṇānām paristomān, saṃyuktān, eka|kambalān,

19.45 vipāṭita|vicitrāś ca rūpa|citrāḥ kuthās tathā,  
bhinnāś ca bahudhā ghaṇṭāḥ patadbhiś cūrṇitā gajaiḥ,  
vaidūrya|maṇi|daṇḍāṃś ca, patitāṃś c' āṅkuśān bhuvi,  
aśvānām ca yug'āpīḍān, ratna|citrān uraś|chadān,  
viddhāḥ sādi|dhvaj'āgreṣu su|varṇa|vikṛtāḥ kuthāḥ,  
vicitrān maṇi|citrāṃś ca jātarūpa|pariṣṭātān,  
aśv'āstara|paristomān rāṅkavān patitān bhuvi,  
cūḍā|maṇin nar'ēndrāṇām, vicitrāḥ kāñcana|srajaḥ,

chatrāṇi c' āpaviddhāni cāmara|vyajanāni ca,  
candra|nakṣatra|bhāsaś ca vadanaiś cāru|kuṇḍalaiḥ,

19.50 klpta|śmaśrubhir ākīrṇām pūrṇa|candra|nibhair mahīm,  
kumud'ōtpala|padmānām khaṇḍaiḥ phullaṃ yathā saraḥ,  
tathā mahī|bhṛtām vaktraiḥ kumud'ōtpala|saṃnibhaiḥ,  
tārā|gaṇa|vicitrasya nirmal'ēndu|dyuti|tviṣaḥ,  
paśy' ēmām nabhasas tulyām śaraṇa|nakṣatra|mālinīm!

thighs the equal of elephant trunks, and their heads wearing earrings and fine jewels in their braided hair.

And look at the beautiful chariots with golden bells pulverised in various ways, their many horses bathed with blood and their ballasts, chariot-quivers, flags and various banners! And at the warriors' huge conches and white horse plumes, at the elephants with their tongues hanging out lying there like mountains! And at the colorful banners, and the slaughtered elephant-riding warriors, at the elephants' coverings jumbled together, though each is a single blanket! At the variously colored and shaped cloths ripped to shreds, and the many bells shattered and pulverised by falling elephants! At the staffs with cat's eye gems and the elephant hooks fallen on the ground, and at the horses' yokes and headdresses, and the breast-plates spotted with jewels! At the shredded cloths embroidered with gold attached to the tops of the horseman's standards! At the variously colored horse blankets and cushions made from *ranku* deer hair and spotted with jewels and adorned with gold that have fallen on the ground! At the head-jewels of those lords of men, and at their wonderful golden garlands!

At the discarded parasols and chowries! At the earth scattered with faces adorned with beautiful earrings having the luster of the moon and stars, their beards neatly trimmed and appearing like full moons! At the earth covered with the faces of lords of the earth that seemed like white and blue lilies, like a flower covered lake with masses of white and blue lilies and lotuses! Look at it! The equal of a sky ringed with autumnal stars that has the splendor and luster of the spotless moon and is brilliant with clusters of stars!

etat tav' āiv' ānurūpaṃ karm', Ārjuna, mah' | āhave,  
divi vā deva | rājasya, tvayā yat kṛtam āhave!»

evam tām darśayan Kṛṣṇo yuddha | bhūmiṃ Kirīṭine,  
gacchann ev' āśṇoc chabdam Duryodhana | bale mahat,  
śaṅkha | dundubhi | nirghoṣaṃ, bherī | paṇava | nisvanam,  
19.55 rath' | āśva | gaja | nādāmś ca, śastra | śabdāmś ca dāruṇān.  
praviśya tad balam Kṛṣṇas turagair vāta | vegibhiḥ  
Pāṇḍyen' ābhyarditaṃ sainyaṃ tvadīyāṃ vīkṣya vismitaḥ.  
sa hi nānā | vidhair bāṇair iṣv | astra | pravarō yudhi  
nyahanad dviśatāṃ pūgān, gatāsūn Antako yathā.  
gaja | vāji | manuṣyāṇāṃ śarīrāṇi śitaiḥ śaraiḥ  
bhittvā praharatāṃ śreṣṭho videh' | āsūn apātayat.  
śatru | pravīrair astāni nānā | śastrāṇi sāyakaiḥ  
chittvā tān avadhīc chatrūn Pāṇḍyaḥ, Śakra iv' āsurān.

DHṚṬARĀṢṬRA uvāca:

20.1 PROKTAS TVAYĀ pūrvam eva pravīro loka | viśrutaḥ,  
na tv asya karma saṃgrāme tvayā, Saṃjaya, kīrtitam.  
tasya vistaraśo brūhi pravīrasy' ādya vikramam,  
śikṣāṃ, prabhāvaṃ, vīryaṃ ca, pramāṇaṃ, darpam eva ca!

SAMJAYA uvāca:

Bhīṣma | Droṇa | Kṛpa | Drauṇi | Karṇ' | Ārjuna | Janārdanān  
samāpta | vidyān dhanuṣi śreṣṭhān yān manyase rathān,  
yo hy ākṣipati vīryeṇa sarvān etān mahā | rathān,  
na mene c' ātmanā tulyaṃ kañ cid eva nar' | ěśvaram.  
20.5 tulyatāṃ Droṇa | Bhīṣmābhyām ātmano yo na mṛṣyate;

Árjuna, in this great war, this deed that you did in battle is as befitting of you as it is of the king of the gods in heaven!"

As he moved along showing the battleground to the Wearer of the crown, from within Duryódhana's army Krishna heard a great noise of the clamor of conches and *dú-ndubhi* drums, the beat of kettle-drums and cymbals, the peal of elephants, horses and chariots and the shrill sounds of weapons. Krishna entered that army with his horses as fleet as the wind and was stunned to see your army tormented by the Pandya king. With his various arrows that man who is excellent with his bow massacred multitudes of his enemies in battle, like Death slaying those whose lives have expired. Penetrating the bodies of elephants, horses and men with his sharp arrows, that best of fighters threw those lifeless bodies down. With his arrows the Pandya king shattered the various weapons hurled by enemy-heroes and killed those enemies, like Shakra the demons. 19.55

DHRITA-RASHTRA said:

EARLIER YOU mentioned that world famous hero, but you did not describe his deeds in battle, Sánjaya. Now tell me at length about that hero's courage, and his skill, power, energy, authority and pride! 20.1

SÁNJAYA said:

You believe that Bhishma, Drona, Kripa, Drona's son, Karna, Árjuna and Janárdana are the finest warriors, their learning perfected in the skill of the bow. Yet he who dispersed all those mighty warriors with his strength did not reckon that any other lord of men was his equal. He did not suffer comparison of himself with Drona or Bhishma; 20.5

Vāsudev' |Ārjunābhyām ca nyūnatām n' āicchat' ātmani,  
sa Pāṇḍyo nṛ|patih śreṣṭhaḥ sarva|śāstra|bhṛtām varah  
Karnasy' ānīkam ahanat, parābhūta iv' Āntakaḥ.

tad udīrṇa|rath' |āśvaṃ ca, patti|pravara|saṃkulam,  
kulāla|cakravād bhrāntām Pāṇḍyen' ābhyāhataṃ balāt.  
vy|āśva|sūta|dhvaja|rathān, vipraviddh' |āyudha|dvipān  
samyag astaiḥ śaraiḥ Pāṇḍyo, vāyur meghān iv' ākṣipat.  
dviradān, dvirad' |ārohān, vi|patāk' |āyudha|dhvajān,  
sa|pāda|rakṣān ahanad, vajreṇ' ādrīn iv' ādri|hā.

20.10 sa|śakti|prāsa|tūṇīrān aśv' |ārohān hayān api,  
Pulinda|Khasa|Bāhlikā|Niṣād' |Āndhraka|Kuntalān,  
dākṣiṇātyāmś ca, Bhojāmś ca sūrān saṃgrāma|karkaśān,  
vi|śāstra|kavacān bāṇaiḥ kṛtvā c' āiv' ākarod vyaśūn.

catur|aṅgaṃ balaṃ bāṇair nighnantām Pāṇḍyam āhave  
dṛṣṭvā, Drauṇir a|saṃbhrāntam a|saṃbhrāntas tato 'bhyayāt.  
ābhāṣya c' āinaṃ madhuraṃ, a|bhītaṃ tam a|bhītavat  
prāha praharatām śreṣṭhaḥ smita|pūrvam samāhvayan:

«rājan, kamala|patr' |ākṣa! viśiṣṭ' |ābhijana|śruta!  
vajra|saṃhanana|prakhya! prakhyāta|bala|pauruṣa!

20.15 muṣṭi|śliṣṭ' |āyata|jyaṃ ca vyāyatābhyām mahad dhanuḥ  
dorbhyām visphārayan bhāsi mahā|jaladavad bhṛśam!  
śara|varṣair mahā|vegair amitrān abhivarṣataḥ,

and to himself he conceded no inferiority to Vasudéva or Áryjuna. That Pandya king was the best, the finest of all weapon-bearers; and he massacred Karna's army as though he was Death slighted.

Swelling with chariots and horses and crammed with fine foot-soldiers, that army was vigorously struck by the Pandya king as it whirled about like a potter's wheel. With accurately discharged arrows the Pandya king dispersed that army, stripping chariots of their horses, charioteers and standards and scattering elephants and weapons, like the wind dispersing clouds. He killed elephants and the riders of elephants—removing their banners, weapons and standards, as well as the men protecting their legs—just as the mountain-destroyer\* destroys mountains with his thunderbolt. With his arrows he removed the weapons and armor—and took the lives!—of horseman wielding spears, darts and quivers, and their horses too, and battle-hardened heroes of the Pulíndas, Khashas, Bahlíkas, Nishádas, Andhras, Kúntalas, southerners and Bhojas. 20.10

Seeing the Pandya king destroying the army's four divisions in battle with his arrows, Drona's calm son then calmly attacked him. As if he had no fear, that finest of fighters uttered sweet words to that fearless man and, challenging him with a smile, said:

"King, your eyes are like the petals of a lotus! You're distinguished in family and learning! You're as hard as diamond and your strength and courage are renowned! You look as threatening as a massive cloud with your great bow drawn by your out-stretched arms, its bow-string stretched and held 20.15

mad anyam n' ānupaśyāmi prativīram tav' āhave.  
ratha|dvirada|patty|āśvān ekaḥ pramathase bahūn,  
mṛga|saṃghān iv' āraṇye vibhīr bhīma|balo hariḥ.  
mahatā ratha|ghoṣeṇa divam bhūmiṃ ca nādayan  
varṣ'ānte sasya|hā megho bhāsi hrād" īva, pārthiva.  
saṃspr̥śānaḥ śarāṃs tīkṣṇāṃs tūṇād āśīviṣ'ōpamān,  
may" āiv' āikena yudhyasva, Tryambaken' Āndhako yathā!»

20.20 evam uktas, «tath"! ēty» uktvā, «prahar'! ēti» ca tāḍitaḥ;  
karṇinā Droṇa|tanayaṃ vivyādha Malayadhvajah.  
marma|bhedibhir atyugrair bāṇair agni|śikh"ōpamaiḥ,  
smayann abhyahanad Drauṇiḥ Pāṇḍyam ācārya|sattamaḥ.  
tato 'parān su|tīkṣṇ'āgrān nārācān marma|bhedinaḥ  
gatyā daśamyā saṃyuktān Aśvatthām" āpy avāśjat.

tān śarān acchinat Pāṇḍyo navabhir niśitaiḥ śaraiḥ,  
caturbhir ardayac c' āśvān, āśu te vy|asavo 'bhavan.  
atha Droṇa|sutasy' ēṣūṃs tān chittvā niśitaiḥ śaraiḥ,  
dhanur|jyām vitatām Pāṇḍyaś cicched' āditya|tejasah.

20.25 divyaṃ dhanur ath' ādhijyaṃ kṛtvā Drauṇir amitra|hā,  
prekṣya c' āśu rathe yuktān narair anyān hay'ōttamān,  
tataḥ śara|sahasrāṇi preṣayām āsa vai dvijah;  
iṣu|saṃbādham ākāśam akarod, diśa eva ca.  
tatas tān asyataḥ sarvān Drauṇer bāṇān mah"ātmanaḥ



in your hand! As you shower your enemies with tremendously fast cascades of arrows, I see no one other than me who can match you in battle. Alone you lay waste to many chariots, elephants, foot-soldiers and horses, like a fearless lion of awesome might laying waste to herds of deer in the forest. Making heaven and earth reverberate with the great thunder of your chariot, prince, you're like a rumbling cloud destroying the crops at the end of the rainy season. Taking from your quiver those sharp arrows that are like poisonous snakes, you must battle with me alone, like Ándhaka with Try-ámbaka!"\*

Spoken to like this, Málaya-dhvaja\* yelled "So be it!" and "Attack!" as he was struck. Then he wounded Drona's son with a barbed arrow. Grimacing, Drona's son, the finest of teachers, struck the Pandya king with his extremely sharp, flesh-piercing arrows that had points like flames. Then Ashvattháman let loose other flesh-piercing iron arrows with extremely sharp points that were endowed with the ten ways of moving. 20.20

The Pandya king cut down those arrows with nine sharp arrows and wounded his horses with four. They were immediately lifeless. After cutting down the arrows of Drona's son with sharp arrows, the Pandya king then cut the drawn bow-string of that man who was as fiery as the sun.

A destroyer of enemies, Drona's son restrung his divine bow and, seeing that his men had immediately yoked other fine horses to his chariot, that brahmin dispatched thousands of arrows and filled the air and directions with arrows. Then the Pandya king, a bull of a man, knocked down all those arrows of Drona's great son as he shot them though 20.25

jānāno 'py a|kṣayān Pāṇḍyo 'śatayat puruṣa'r|ṣabhaḥ.  
 prayuktāṃs tān prayatnena chittvā Drauṇer iṣūn ariḥ  
 cakra|rakṣau raṇe tasya prāṇudan niśitaiḥ śaraiḥ.

ath' ârer lāghavaṃ dr̥ṣṭvā, maṇḍali|kṛta|kārmukah  
 prāsyad Droṇa|suto bāṇān, vṛṣṭim Pūṣ'ānujo yathā.

20.30 aṣṭāv aṣṭa|gavāny ūhuḥ śakaṭāni yad āyudham,  
 aḥnas tad aṣṭa|bhāgena Drauṇis cikṣepa, māriṣa.  
 tam Antakam iva kruddham, Antakasy' āntak'ōpamam,  
 ye ye dadṛṣire tatra, vi|saṃjñāḥ prāyaśo 'bhavan!  
 parjanya iva gharm'|ānte vṛṣṭyā s'|ādri|drumām mahīm,  
 ācārya|putras tām senām bāṇa|vṛṣṭyā vyavivṛṣat.

Drauṇi|parjanya|muktām tām bāṇa|vṛṣṭim su|duḥ|sahām  
 Vāyavy'|āstreṇa saṃkṣipyā mudā Pāṇḍy'|ānilo 'nudat.  
 tasya nānadataḥ ketuṃ candan'|āguru|rūṣitam  
 Malaya|pratimaṃ Drauṇis chittv' āśvāmś caturo 'hanat.

20.35 sūtam ek'|ēṣuṇā hatvā, mahā|jalada|nisvanam  
 dhanuś chittv' ārdha|candreṇa, tilaśo vyadhamad ratham.  
 astrair astrāṇi saṃvārya, chittvā sarv'|āyudhāni ca,  
 prāptam apy a|hitaṃ Drauṇir na jaghāna raṇ'|ēpsayā.

etasminn antare Karṇo gaj'|ānīkam upādravat,  
 drāvayām āsa sa tadā Pāṇḍavānām mahad balam.  
 vi|rathān rathinaś cakre, gajān, āśvāmś ca, Bhārata,  
 gajān bahubhir ānarchac charaiḥ saṃnata|parvabhiḥ.

he knew them to be inexhaustible. Tirelessly cutting down those arrows hurled at him, the enemy of Drona's son drove away his wheel-protectors in the battle with sharp arrows.

Seeing his enemy's skill, Drona's son then bent his bow and discharged arrows like Pushan's younger brother\* discharging rain. By the eighth part of the day, dear friend, 20.30 Drona's son had discharged as many weapons as were conveyed in eight carts led by eight bulls. Almost everyone who saw him there like Death enraged, or like the death of Death, went out of their minds! Like a rain-cloud showering the earth and its mountains and trees with rain at the end of the hot season, the teacher's son showered that army with a torrent of arrows.

Destroying with his Wind weapon that irresistible torrent of arrows discharged by Drona's son the rain-cloud, the Pandya wind ecstatically drove him away. As the Pandya king roared hideously, Drona's son shredded his sandal and aloe smeared banner that bore the image of the Málaya 20.35 mountain range, and killed his four horses. He killed his charioteer with one arrow, split his bow that sounded like a massive rain-cloud with a half-moon arrow and smashed his chariot into pieces the size of sesame seeds. Enveloping his missiles with missiles and shattering all his weapons, Drona's son refrained from killing his enemy, though he'd earned it, due to his eagerness for battle.

In the meantime, Karna hastened towards the elephant division of the Pándavas and then drove away their huge army. He divested the chariot-warriors of their chariots, Bhárata, and assailed the elephants, horses and elephants again with many smooth-jointed arrows.

atha Drauṇiṛ mah”|êṣv|āsaḥ Pāṇḍyaṃ śatru|nibarhaṇam  
vi|rathaṃ rathinām śreṣṭhaṃ n’ âhanad yuddha|kāṅkṣayā.

20.40

hat’|ēśvaro danti|varaḥ su|kalpitas,  
tvar”|âbhisṛṣṭaḥ pratiśabda|go, balī  
tam ādravad Drauṇi|śar’|āhatas tvaran,  
javena kṛtvā pratihasti|garjitam.  
taṃ vāraṇaṃ vāraṇa|yuddha|kovido,  
dvip’|ôttamaṃ parvata|sānu|saṃnibham,  
samabhyatiṣṭhan Malayadhvas tvaran,  
yath” âdri|śṛṅgaṃ harir unnadaṃs tathā.  
sa tomaraṃ bhāskara|raśmi|varcasam,  
bal’|âstra|sarg’|ôttama|yatna|manyubhiḥ,  
sasarja śīghraṃ paripīḍayan gajaṃ  
guroḥ sutāy’ âdri|pat’|īśvaro nadan.  
maṇi|pravek’|ôttama|vajra|hāṭakair  
alam|kṛtaṃ c’ âṃśuka|mālya|mauktikaiḥ,  
«hato! hato ’s’! îty» a|sakṛn mudā nadan  
parāhanad Drauṇi|var’|âṅga|bhūṣaṇam.  
tad arka|candra|graha|pāvaka|tviṣaṃ,  
bhṛś’|âtipātāt patitaṃ, vicūrṇitaṃ,  
Mahendra|vajr’|âbhihataṃ, mahā|svanaṃ  
yath” âdri|śṛṅgaṃ dharaṇi|tale, tathā.

Due to his desire for battle, Drona's son, a mighty archer, had not then slain that enemy destroyer the Pandya king, the finest of chariot-warriors who he'd stripped of his chariot.

A superb, powerful and well-equipped elephant whose master had been killed speedily rushed in the direction of a noise and, struck by the arrows of Drona's son, quickly attacked the Pandya king as it bellowed at an opposing elephant. 20.40

Málaya-dhvaja was skilled in elephant-combat and quickly mounted that elephant—a superb elephant like the summit of a mountain—and roared like a lion roaring at a mountain peak. As he coerced that elephant, with the fury and supreme effort needed to release a missile with power, the roaring lord of the lord of mountains\* quickly hurled his lance that had the splendor of a ray of the sun at the guru's son. Repeatedly and ecstatically yelling “You're dead! You're dead!” he struck the ornament off the head of Drona's son that was decorated with most excellent jewels, fine diamonds, gold, fine cloth, wreaths and pearls. Having the brilliance of the sun, the moon, the planets and fire, it fell because of his violent strike, pulverised like a mountain peak struck by great Indra's lightning bolt making a thunderous noise as it falls to the ground.

- 20.45 tataḥ prajajvāla pareṇa manyunā,  
pād'āhato nāga|patir yathā, tathā,  
samādade c' Āntaka|daṇḍa|saṃnibhān  
iṣūn amitr'|ārti|karāṃś catur|daśa.  
dvipasya pād'āgra|karān sa pañcabhir,  
nṛpasya bāhū ca, śīro 'tha ca tribhiḥ,  
jaghāna ṣaḍbhiḥ ṣaḍ anuttama|tviṣaḥ  
sa Pāṇḍya|rāj'|ānucarān mahā|rathān.  
su|dīrgha|vṛttau vara|candan'|ōkṣitau  
suvarṇa|muktā|maṇi|vajra|bhūṣaṇau,  
bhujau dharāyāṃ patitau nṛpasya tau  
viceṣṭatus Tārksya|hatāv iv' ōragau.  
śīraś ca tat pūrṇa|śaśi|prabh'|ānanaṃ  
sa|roṣa|tāmr'|āyata|netram, unnasam  
kṣitāv api bhrājati tat sa|kuṇḍalam,  
viśākhayor madhya|gataḥ śaśi yathā.  
sa tu dvipaḥ pañcabhir uttam'|ēsubhiḥ  
kṛtaḥ ṣaḍ|aṃśaś caturō nṛpas tribhiḥ,  
kṛto daś'|āṃśaḥ kuśalena yudhyatā,  
yathā havis tad daśa|daivatam, tathā.  
20.50 sa pādaśo rākṣasa|bhojanān bahūn  
pradāya Pāṇḍyo 'śva|manuṣya|kuñjarān,  
svadhām iv' āpya jvalanaḥ pitṛ|priyas  
tataḥ praśāntaḥ salila|pravāhataḥ.  
samāpta|vidyam tu guroḥ sutam nṛpaḥ  
samāpta|karmāṇam upetya te sutah  
suhṛd|vṛto 'tyartham apūjayan mudā,  
jite Balau Viṣṇum iv' āmar'|ēśvaraḥ.

With great fury Ashvattháman then blazed like the lord 20.45  
 of snakes when kicked by a foot, and grabbed fourteen  
 arrows to torture his enemies, each resembling the rod of  
 Death. With five he struck the elephant's feet and trunk  
 and with three the king's arms and head and with six the  
 six mighty warriors—whose brilliance was unsurpassed—  
 following the king of the Pandyas. Like a pair of snakes  
 attacked by Tarkshya,\* the king's long and round arms,  
 sprinkled with the best sandal powder and decorated with  
 gold, pearls, jewels and diamonds, thrashed about once they  
 had fallen to the ground. And, its face like a full moon, its  
 eyes wide and red with rage and its nose prominent, his  
 head glitters on the earth with its earrings like the moon  
 between two constellations.

As if that skilful fighter was cutting an offering into ten  
 portions for ten gods, with five excellent arrows he cut the  
 elephant into six portions and with three he cut the king  
 into four. After offering foot by foot many horses, men 20.50  
 and elephants as food to demons, the Pandya king was ex-  
 tinguished, just as the fire beloved of the ancestors is ex-  
 tinguished by a stream of water after it has consumed the  
 offering.

After approaching the guru's son, whose learning is per-  
 fected and who had completed this deed, your son the king,  
 surrounded by his allies, exuberantly honored him with joy,  
 just as the lord of the immortals\* honored Vishnu when he  
 defeated Bali.

DHṚTARĀṢṬRA uvāca:

- 21.1 PĀṆḌYE HATE kim akarod Arjuno yudhi, Saṃjaya,  
 eka|vīreṇa Karṇena drāviteṣu pareṣu ca?  
 samāpta|vidyo, balavān, yukto, vīraḥ sa Pāṇḍavaḥ;  
 sarva|bhūteṣv anujñātaḥ Śaṃkareṇa mah”|ātmanā!  
 tasmān mahad bhayaṃ tīvram amitra|ghnād Dhanamjayāt!  
 sa yat tatr’ ākarot Pārthas, tan mam’ ācakṣva Saṃjaya!

SAMJAYA uvāca:

- hate Pāṇḍye, ’rjunaṃ Kṛṣṇas tvarann āha vaco hitam:  
 «paśyāmi n’ āhaṃ rājānam, apayātāmś ca Pāṇḍavān;  
 21.5 nivṛttaś ca punaḥ Pārthair bhagnaṃ śatru|balaṃ mahat.  
 Aśvatthāmnas ca saṃkalpādd hatāḥ Karṇena Sṛñjayāḥ,  
 tath” āśva|ratha|nāgānāṃ kṛtaṃ ca kadanam mahat!»  
 sarvam ākhyātavān vīro Vāsudevaḥ Kiriṭine.

etac chrutvā ca dr̥ṣṭvā ca bhrātur ghoram mahad bhayam,  
 «vāhay’ āśvān, Hṛṣīkeśa, kṣipram! ity» āha Pāṇḍavaḥ.

tataḥ prāyādd Hṛṣīkeśo rathen’ ā|pratiyodhinā,  
 dāruṇaś ca punas tatra prādur āsīt samāgamaḥ.  
 tataḥ punaḥ samājagmur a|bhītāḥ Kuru|Pāṇḍavaḥ,  
 Bhīmasena|mukhāḥ Pārthāḥ, sūta|putra|mukhā vayam.

- 21.10 tataḥ pravavṛte bhūyaḥ saṃgrāmo, rāja|sattama,  
 Karṇasya Pāṇḍavānām ca, Yama|rāṣṭra|vivardhanaḥ.  
 dhanūṃṣi, bāṇān, pariḡhān, asi|paṭṭiśa|tomarān,  
 musalāni, bhuśuṇḍīś ca sa|śakty|r̥ṣṭi|paraśvadhān,



## KARNA THE GENERAL, DAY ONE

DHRITA-RASHTRA said:

SÁNJAYA! WHEN the Pandya king had been killed and 21.1  
Karna, that singular hero, had driven away his enemies, what  
did Árjuna do in the battle? The Pándava is a powerful and  
skilled hero perfected in learning; among all beings, he was  
honored by great Shánkara!\* Because of this there's terribly  
intense fear of Dhanan-jaya, a destroyer of enemies! Tell me,  
Sánjaya, what Pritha's son did then!

SÁNJAYA said:

When the Pandya king had been killed, Krishna quickly  
spoke these helpful words to Árjuna: "I can't see either  
the king or the retreated Pándavas; besides, had they re- 21.5  
turned, Pritha's sons would've torn apart that huge hostile  
army. At Ashvattháman's direction, Karna has slaughtered  
the Sínjayas and carried out this massive massacre of horses,  
chariots and elephants!" All this the hero Vasudéva related  
to the Wearer of the crown.

Hearing this and realizing his brother's great and terrible  
danger, the Pándava said, "Quickly, Hrishi-kesha,\* drive the  
horses!"

Hrishi-kesha then set out with that unrivalled chariot,  
and the terrible conflict again came into view there. Once  
again the fearless Kurus and Pándavas approached one an-  
other, the sons of Pritha led by Bhima-sena and us by the  
charioteer's son.

The battle between Karna and the Pándavas began once 21.10  
more, finest of kings, expanding the kingdom of Yama.  
Grabbing their bows, arrows, iron bludgeons, swords, tri-  
dents, lances, maces, *bhushúndis*, spears, javelins, axes, clubs,

gadāḥ, prāsāñ, śītān kuntān, bhindipālān, mah’|āñkuśān  
 pragṛhya kṣīpram āpetuḥ paraspara|jighāṃsayā.  
 bāṇa|jyā|tala|śabdena dyām, diśaḥ, pradiśo, viyat,  
 pṛthivīm nemi|ghoṣeṇa nādayanto ’bhyayuḥ parān.  
 tena śabdena mahatā saṃhṛṣṭās, cakrur āhavam  
 vīrā vīrair mahā|ghoraṃ, kalah’|āntaṃ titīṣavaḥ.

21.15 jyā|talatra|dhanuḥ|śabdāḥ, kuñjarāṇām ca bṛmhatām,  
 pādātānām ca patatām nṛṇām nādo mahān abhūt.  
 tāla|śabdāmś ca vividhāñ, sūrāṇām c’ ābhigarjatām  
 śrutvā tatra bhṛśaṃ tresuḥ, petur, mamluś ca sainikāḥ.

teṣāṃ ninadatām c’ āiva, śastra|varṣaṃ ca muñcatām,  
 bahūn Ādhirathiḥ vīraḥ pramamāth’ eṣubhiḥ parān.  
 pañca Pañcāla|vīrāṇām rathān daśa ca pañca ca  
 s’|āśva|sūta|dhvajān Karṇaḥ śarair ninye Yama|kṣayam.  
 yodha|mukhyā mahā|vīryāḥ Pāṇḍūnām Karṇam āhave  
 śīghr’|āstrās tūrṇam āvṛtya parivavruḥ samantataḥ.

21.20 tataḥ Karṇo dviṣat|senām śara|varṣair viloḍayan  
 vijagāḥ’, āṇḍa|j’|ākīrṇām padminīm iva yūtha|paḥ.  
 dviṣan|madhyam avaskandya Rādheyo dhanur uttamam  
 vidhunvānaḥ śītair bāṇaiḥ śīrāṃsy unmathya pātayat.  
 carma|varmaṇi saṃchinnāny apatan bhuvi dehinām,  
 viṣehur n’ āśya saṃsparśaṃ dvitīyasya patatṛiṇaḥ.  
 varma|deh’|āsu|mathanair dhanuṣaḥ pracyutaiḥ śaraiḥ

darts, sharp *kunta* spears, short javelins and huge elephant hooks, they quickly attacked with eagerness to kill one another. They attacked their enemies, filling the earth, atmosphere, directions and regions with the roar of wheels, the buzz of arrows, the twangs of bow-strings and the sound of hands clapping. Excited by the huge noise, heroes did battle with other heroes, hoping to bring this appalling quarrel to an end. There were sounds of bow-strings, arm-guards, and bows and the massive sound of foot-soldiers, falling men and trumpeting elephants. And hearing the sounds of hands slapped on arms and the varied sounds of heroes savagely crying, troops there became utterly terrified and collapsed and perished. 21.15

As those men yelled and released showers of weapons, Ádhiratha's heroic son laid waste to many enemies with his arrows. With arrows Karna led five warriors of the Panchála heroes to Yama's house with their horses, charioteers and standards as well, and then ten and then five more. Courageous warrior chiefs of the Pándavas quickly wheeled about brandishing rapid-flying missiles and hemmed Karna in from all sides in the battle.

Then, as he confounded the army of his enemies with showers of arrows, Karna penetrated it like the lead bull of a herd of elephants a lotus pond covered with birds. Storming into the midst of his enemies shaking his excellent bow, Radha's son struck and knocked off their heads with sharp arrows. The shattered armor and shields of men fell to the ground and they didn't survive a second arrow's touch. With arrows streaming from his bow destroying armor, bodies and lives, he struck his arm-guard with his bow-string, like 21.20

maurvyā tala|tre nyahanat, kaśayā vājino yathā.

Pāṇḍu|Śrīñjaya|Pāñcālāñ śara|gocaram āgātān

mamarda tarasā Karṇaḥ, siṃho mṛga|gaṇān iva.

21.25 tataḥ Pāñcāla|rājaś ca, Draupadeyāś ca, mārīṣa,  
Yamau ca, Yuyudhānaś ca sahitāḥ Karṇam abhyayuh.

teṣu vyāyacchamāneṣu Kuru|Pāñcāla|Pāṇḍuṣu,  
priyān asūn raṇe tyaktvā yodhā jagmuḥ paraspam.  
su|saṃnaddhāḥ, kavacinaḥ, sa|śíras|trāṇa|bhūṣaṇāḥ  
gadābhir musalaiś c' ānye, parighaiś ca mahā|balāḥ,  
samabhyadhāvanta bhṛśaṃ, Kāla|daṇḍair iv' ōdyataiḥ,  
nardantaś c', āhvayantaś ca, pravalgantaś ca, mārīṣa.

tato nijaghnur anyonyaṃ, petuś c' ānyonya|tāḍitāḥ,  
vamanto rudhiraṃ gātrair, vi|mastiṣk' |ēkṣaṇ' |āyudhāḥ.

21.30 danta|pūrṇaiḥ, sa|rudhirair vaktrair dāḍima|saṃnibhaiḥ,  
jīvanta iva c' āpy eke tasthuḥ śastr' |ōpabṛṃhitāḥ.  
paraśvadhais c' āpy apare, paṭṭísair, asibhis tathā,  
śaktibhir, bhindipālais ca, nakhara|prāsa|tomaraiḥ,  
tatakṣuś, cicchiduś c' ānye, bibhiduś, cikṣipus tathā,  
saṃcakartuś ca, jaghnuś ca kruddhā raṇa|mah' |ārṇave.  
petur anyonya|nihatā, vy|asavo, rudhir' |ōkṣitāḥ,  
kṣarantaḥ su|rasaṃ raktaṃ, prakṛttāś candanā iva.

horses with a whip. Like a lion ravaging herds of deer, Karna immediately ravaged any Pándava, Srínjaya or Panchála who came within the range of his arrows.

Then, dear friend, the king of the Panchálas, Dráupadi's 21.25  
sons, the twins\* and Yuyudhána,\* attacked Karna together.

As those Kurus, Panchálas and Pándavas fought together, warriors gave up their cherished lives and went at one another in battle. And other powerful and well-equipped warriors sporting armor and helmets and roaring, yelling challenges and leaping about, dear friend, brutally attacked with their clubs, maces and iron bludgeons held high as if they were the staffs of Death.

They struck one another and collapsed, wounded by each other and squirting blood from their limbs, disarmed, blinded and their brains falling out. With their mouths filled 21.30  
with bloody teeth looking like pomegranates, some stood propped up by their weapons as though still living. And in that mighty ocean of a battle, others were hacked apart by axes, cut down by tridents, pierced by swords, struck down by spears or cut to pieces by short javelins, or others in a rage were killed by claw knives, darts and lances. Slain by one another they collapsed, lifeless and sprinkled with blood, like hewn sandal trees oozing brilliant red sap.

- rathai rathā vinihatā, hastinaś c' âpi hastibhiḥ,  
 narair narā hatāḥ petur, aśvās c' âśvaiḥ sahasraśaḥ.  
 21.35 dhvajāḥ, śīrāṃsi, chatrāṇi, dvipa|hastā, nṛṇām bhujāḥ,  
 kṣurair, bhall'ārdha|candrais ca cchinnāḥ petur mahī|tale.  
 narāṃś ca, nāgān sa|rathān, hayān mamṛdur āhave,  
 aśv'ārohair hatāḥ śūrās, chinna|hastās ca dantinaḥ.  
 sa|patākā dhvajāḥ petur viśīrṇā iva parvatāḥ,  
 pattibhiś ca samāplutya dvi|radāḥ, syandanās tathā.  
 hatās ca, hanyamānās ca, patitās c' âiva sarvaśaḥ,  
 aśv'ārohāḥ samāsādya tvaritāḥ pattibhir hatāḥ,  
 sādibhiḥ patti|saṃghās ca nihatā yudhi śerate.  
 mṛditān' īva padmāni, pramlānā iva ca srajaḥ,  
 hatānām vadanāny āsan, gātrāṇi ca mah"āhave.  
 21.40 rūpāṇy atyartha|kāntāni dvirad'āśva|nṛṇām, nṛpa,  
 samunnān' īva vastrāṇi yayur dur|darśatām param.

SAṂJAYA uvāca:

- 22.1 HASTIBHIS TU mahā|mātrās,  
 tava putreṇa coditāḥ,  
 Dhr̥ṣṭadyumnaṃ jighāṃsantāḥ  
 kruddhāḥ Pārṣatam abhyayuh.  
 prācyās ca, dākṣiṇātyās ca, pravarā gaja|yodhinaḥ,  
 Aṅgā, Vaṅgās ca, Puṇḍrās ca, Māgadhas, Tāmraliptakāḥ,  
 Mekalāḥ, Kośalā, Madrā, Daśārṇā, Niṣadhas tathā,  
 gaja|yuddheṣu kuśalāḥ Kaliṅgaiḥ saha, Bhārata.  
 śara|tomara|nārācair, vṛṣṭimanta iv' āmbu|dāḥ,  
 siṣicus te tataḥ sarve Pāñcāla|balam āhave.

Chariots destroyed by chariots and elephants by elephants, men slain by men and horses by horses, collapsed by the thousand. Standards, heads, parasols, elephant trunks and the arms of men were cut off by razor, broad and half-moon arrows and fell to the ground. In that battle, heroes were slaughtered by horsemen and elephants with their trunks cut off crushed men, elephants and horses together with their chariots. Overwhelmed by foot-soldiers, standards with their insignia and elephants and chariots fell down like shattered mountains. Killed, being killed and completely collapsed, swift horseman who'd been killed by foot-soldiers after attacking them lay prone, as did hordes of foot-soldiers struck down in battle by horsemen. The faces and limbs of those slaughtered in that massive battle were like crushed lotuses and withered garlands. Later, king, the incredibly beautiful bodies of elephants, horses and men became hideous to look at, as their clothes became almost completely saturated.

SÁNJAYA said:

INCITED BY YOUR SON, angry mahouts attacked Prishata's grandson Dhrishta-dyumna with their elephants, eager to kill him. In that battle the finest elephant warriors from the east and south—the Angas, Vangas, Pundras, Mágadhas, Tamra-liptas, Mékalas, Kóshalas, Madras, Dashárnas, Níshadhas and Kalíngas, Bhárata, who were skilled in elephant-combat—showered the Panchála army like clouds raining with arrows, lances and iron arrows.

22.5 tām saṃmimardiṣūn nāgān

pārṣṇy|aṅguṣṭh'|āṅkuśair bhr̥śam

coditān Pārṣato bāṇair

nārācair abhyavīṛṣat.

ek'|āikaṃ daśabhiḥ, ṣaḍbhir, aṣṭābhir api, Bhārata,

dvi|radān abhivivyādha kṣiptair giri|nibhān śaraiḥ.

pracchādyamānaṃ dviradair, meghair iva divākaram,

prayayuh Pāṇḍu|Pāñcālā nadanto, niśit'|āyudhāḥ.

tām nāgān abhivaṛṣanto, jyā|tantrī|tala|nāditaiḥ,

vīra|nr̥tyaṃ pran̥tyantaḥ, sūra|tāla|pracoditaiḥ,

Nakulaḥ, Sahadevaś ca, Draupadeyāḥ, Prabhadrakāḥ,

Sātyakiś ca, Śikhaṇḍī ca, Cekitānaś ca vīryavān,

samantāt siṣicur vīrā, meghās toyair iv' ācalān.

22.10 te mlecchaiḥ preṣitā nāgā narān, aśvān, rathān api

hastair ākṣipyā mamṛduḥ, padbhiś c' āpy atimanyavaḥ.

bibhiduś ca viṣāṇ'|āgraiḥ, samākṣipyā ca cikṣipuḥ;

viṣāṇa|lagnāś c' āpy anye paripetur vibhīṣaṇāḥ.

pramukhe vartamānaṃ tu dvipaṃ Aṅgasya Sātyakiḥ

nārācen' ōgra|vegena bhittvā marmāṇy apātayat.

tasy' āvarjita|kāyasya dvi|radād utpaṭiṣyataḥ,

nārācen' āhanad vakṣaḥ Sātyakiḥ, so 'patad bhuvi.

Puṇḍrasy' āpatato nāgaṃ calantam iva parvatam

Sahadevaḥ prayatn'|āstair nārācair ahanat tribhiḥ.

22.15 vipatākaṃ, viyantāraṃ, vi|varma|dhvajal|jīvitam

taṃ kṛtvā dvi|radaṃ, bhūyaḥ Sahadevo 'ṅgam abhyayāt.



Just as they were about to crush him, Príshata's grandson 22.5  
rained down arrows and iron arrows on those elephants that  
were brutally steered by heels, elephant hooks and thumbs.  
One by one he wounded those mountain-like elephants as  
he dispatched ten then six then eight arrows, Bhárata.

While he was being surrounded by elephants like the  
sun by clouds, the Pándavas and Panchálas went to his  
aid roaring and wielding sharp weapons. Raining on those  
elephants and dancing the dance of heroes to the sound  
of their palms on bow-strings and the encouragement of  
heroes clapping their hands, the heroes Nákula, Saha-de-  
va, Dráupadi's sons, the Prabhádrakas, Sátyaki, Shikhándin  
and courageous Chekitána completely showered those ele-  
phants, like clouds showering mountains with water.

Urged on by barbarians, in utter fury elephants struck 22.10  
men, horses and chariots with their trunks and trampled  
them with their feet. They pierced them with the tips of  
their tusks and tossed them about and hurled them aside;  
others clinging to those tusks were flung about, inspiring  
terror.

But with a formidably fast iron arrow Sátyaki gored the  
elephant of the Anga prince\* where it was vulnerable and  
felled it as it advanced before him. As its rider's body bent  
over to leap from the elephant, Sátyaki struck him in the  
chest with an iron arrow and he fell to the ground.

As the Pundra king rushed towards him, Saha-deva struck  
his elephant that moved like a mountain with three iron  
arrows shot with precision. After stripping his elephant of 22.15  
its flag, driver, armor and standard and taking its life, Saha-  
deva once more attacked the Anga prince.

Sahadevaṃ tu Nakulo vārayitv” Āṅgam ārdayat  
nārācair Yama|daṇḍ’|ābhais tribhir nāgaṃ, śatena tam.  
divākara|kara|prakhyān Aṅgaś cikṣepa tomarān  
Nakulāya śatāny aṣṭau. tridh” âik’|âikaṃ tu so ’cchinat.  
tath” ârdha|candreṇa śiras tasya ciccheda Pāṇḍavaḥ.  
sa papāta hato mlecchas ten’ âiva saha dantinā.

ath’ Āṅga|putre nihate hasti|śikṣā|viśārade,  
Aṅgaḥ kruddhā mahā|mātrā nāgair Nakulam abhyayuḥ,  
22.20 calat|patākaiḥ su|mukhair, hema|kaks”|tanu|cchadaiḥ,  
mimardiśantas tvaritāḥ, pradīptair iva parvatāiḥ.  
Mekal’|Ôtkala|Kāliṅgā, Niṣadhās, Tāmraliptakāḥ  
śara|tomara|varṣāṇi vimuñcanto jighāṃsavaḥ.

tais chādyamānaṃ Nakulaṃ, divākaram iv’ âmbudaiḥ,  
paripetuḥ su|samrabdhaḥ Pāṇḍu|Pañcāla|Somakāḥ.  
tatas tad abhavad yuddhaṃ rathināṃ hastibhiḥ saha,  
sṛjatām śara|varṣāṇi, tomarāṃś ca sahasraśaḥ.  
nāgānāṃ prāsphuṭan kumbhā, marmāṇi vividhāni ca,  
dantās c’ âiv’ âtividhānāṃ nārācair, bhūṣaṇāni ca.  
22.25 teṣāṃ aṣṭau mahā|nāgāṃś catuḥ|ṣaṣṭyā su|tejanaiḥ  
Sahadevo jaghān’ âśu; te ’patan saha sādibhiḥ.  
aṅjo|gatibhir âyamyā prayatnād dhanur uttamam,  
nārācair ahanan nāgān Nakulaḥ kula|nandanāḥ.  
tataḥ Pāñcālyā|Śaineyau, Draupadeyāḥ, Prabhadrakāḥ,  
Śikhaṇḍī ca mahā|nāgān siṣicuḥ śara|vrṣṭibhiḥ.  
te Pāṇḍu|yodh’|âmbu|dharaiḥ śatru|dvirada|parvatāḥ

But Nákula held Saha-deva back and wounded the Anga prince with three iron arrows that appeared like Yama's staff, and his elephant with a hundred. The Anga prince hurled eight hundred lances at Nákula that seeming like rays of the sun. But one by one he split them in three. And with a half-moon arrow the Pándava cut off his head. Killed, the barbarian collapsed together with his elephant.

Once that son of Anga skilled in elephant craft had been slain, the enraged Anga mahouts attacked Nákula hoping to quickly crush him with their elephants that were like burning mountains with their flapping banners, magnificent mouths and golden girdles and armor. And, eager to kill him off, Mékalas, Útkalas, Kalíngas, Níshadhas and Tamra-liptas released showers of arrows and lances. 22.20

The Pándavas, Panchálas and Sómakas were furious and rushed towards Nákula who was surrounded by enemies like the sun by clouds. Then the chariot-warriors began to fight with those elephants, releasing torrents of arrows and lances by the thousand. The foreheads, various exposed areas, tusks and adornments of those elephants that were deeply wounded by iron arrows burst apart. From among them Saha-deva immediately struck eight huge elephants with sixty-four well-sharpened arrows; they collapsed with their riders. Drawing back his excellent bow with fast movements and great effort, Nákula, the joy of his family, slaughtered those elephants with iron arrows. Then the Panchálas, Shainéyas, Dráupadi's sons, Prabhádrakas and Shikhándin rained torrents of arrows on those massive elephants. Struck by the Pándava warrior-clouds with their torrents of arrows, 22.25

bāṇa|varṣair hatāḥ petur, vajra|varṣair iv' ācalāḥ.

evaṃ hatvā tava gajāṃs te Pāṇḍu|nara|kuñjarāḥ  
drutāṃ senām avaiḥṣanta, bhinna|kūlām iv' āpagām.

22.30 tāṃ te senām samāloḍya Pāṇḍu|putrasya sainikāḥ  
vikṣobhayitvā ca, punaḥ Karṇam ev' ābhidudruvuh.

SAMJAYA uvāca:

23.1 SAHADEVAM TATHĀ kruddhaṃ dahantaṃ tava vāhinīm  
Duḥśāsano, mahā|rāja, bhrātā bhrātaram abhyayāt.  
tau sametau mahā|yuddhe dṛṣṭvā, tatra mahā|rathāḥ  
siṃha|nāda|ravāṃś cakrur, vāsāṃsy ādudhuvuś ca ha.  
tato, Bhārata, kruddhena tava putreṇa dhanvinā  
Pāṇḍu|putras tribhir bāṇair vakṣasy abhihato balī.  
Sahadevas tato, rājan, nārācena tav' ātmajam  
viddhvā vivyādha saptatyā, sārathim ca tribhiḥ śaraiḥ.

23.5 Duḥśāsanas tatas cāpaṃ chittvā, rājan, mah"āhave  
Sahadevaṃ tri|saptatyā bāhvor urasi c' ārdayat.  
Sahadevas tu saṃkruddhaḥ khadgaṃ grhya mah"āhave  
āvidhya prāsṛjat tūrṇaṃ tava putra|rathaṃ prati.  
sa|mārgaṇa|guṇaṃ cāpaṃ chittvā tasya mahān asiḥ  
nipapāta tato bhūmau, cyutaḥ sarpa iv' āmbarāt.

ath' ānyad dhanur ādāya, Sahadevaḥ pratāpavān  
Duḥśāsanāya cikṣepa bāṇam anta|karaṃ tataḥ.  
tam āpatantaṃ viśikhaṃ, Yama|daṇḍ'|ōpama|tviṣam  
khadgena śita|dhāreṇa dvidhā ciccheda Kauravaḥ.

those hostile elephant-mountains collapsed, like mountains struck by torrents of lightning bolts.

Destroying your elephants like this, the men and elephants of the Pándavas watched your army retreat like a river with a breached embankment. The troops of Pandu's son, having stirred up that army and thrown it into confusion, again attacked Karna. 22.30

SÁNJAYA said:

As SAHA·DEVA furiously scorched your army, great king, Duhshásana attacked him, brother against brother. Seeing those two come together for a great fight, the mighty warriors there thundered lions' roars and waved their clothes about. Then, Bhárata, your angry son armed with a bow struck Pandu's powerful son in the chest with three arrows. Next, king, Saha-deva wounded your son with an iron arrow and then wounded him with seventy more and his charioteer with three. 23.1

After splintering his bow in the great battle, king, Duhshásana wounded Saha-deva in the chest and arms with seventy-three arrows. But Saha-deva was incensed and grabbed his sword in that great battle and, whirling it around, quickly hurled it at your son's chariot. His massive sword sliced through his bow and its arrow and bow-string and then fell to earth like a snake falling from the sky. 23.5

Glorious Saha-deva seized another bow and sent a death-bringing arrow towards Duhshásana. With his sharp-edged sword the Káurava split that arrow in two as it flew towards him as majestic as Yama's staff. Then, hastily flinging his sharp sword in the fight, that powerful man grasped another 23.10

23.10 tatas taṃ niśitaṃ khaḍgaṃ āvidhya yudhi sa|tvaraḥ,  
dhanuś c' ānyat samādāya śaraṃ jagrāha vīryavān.  
taṃ āpatantaṃ sahasā nistriṃśaṃ niśitaiḥ śaraiḥ  
pātayām āsa samare Sahadevo hasann iva.

tato bāṇāṃś catuḥ|śaṣṭiṃ tava putro mahā|raṇe  
Sahadeva|rathaṃ tūrṇaṃ preṣayām āsa, Bhārata.  
tāñ śarān samare, rājan, vegen' āpatato bahūn  
ek'|āikaṃ pañcabhir bāṇaiḥ Sahadevo nyakṛntata.  
saṃnivārya mahā|bāṇāṃś tava putreṇa preṣitān,  
ath' āsmai su|bahūn bāṇān preṣayām āsa saṃyuge.

23.15 tān bāṇāṃś tava putro 'pi chittv' āik'|āikaṃ tribhiḥ śaraiḥ  
nanāda su|mahā|nādaṃ, dārayāṇo vasuṃ|dharān.

tato Duḥśāsano, rājan, viddhvā Pāṇḍu|sutaṃ raṇe,  
sārathiṃ navabhir bāṇair Mādreyasya samārpayat.  
tataḥ kruddho, mahā|rāja, Sahadevaḥ pratāpavān  
samādhatta śaraṃ ghoraṃ mṛtyu|kāḥ'|Āntak'|ōpamam.  
vikṛṣya balavac cāpaṃ tava putrāya so 'sr̥jat;  
sa taṃ nirbhidyā vegena, bhittvā ca kavacaṃ mahat,  
prāviśad dharaṇīm, rājan, valmīkam iva pannagaḥ.

tataḥ saṃmumuhe, rājāṃś, tava putro mahā|rathaḥ,  
23.20 mūḍhaṃ c' āinaṃ samālokyā sārathis tvarito ratham  
apovāha bhṛśaṃ trasto vadhyamānaṃ śitaiḥ śaraiḥ.

parājitya raṇe taṃ tu Kauravyaṃ Pāṇḍu|nandanaḥ  
Duryodhana|balaṃ dr̥ṣṭvā pramamātha samantataḥ.  
pipīlika|putaṃ, rājan, yathā mṛdnan naro ruṣā,  
tathā sā Kauravī senā mṛditā tena, Bhārata.

bow and seized an arrow. Saha-deva almost laughed and immediately felled that sword with sharp arrows as it flew towards him during the struggle.

Then in that great battle, Bhárata, your son quickly shot sixty-four arrows at Saha-deva's chariot. As numerous arrows speedily flew towards him in the battle, king, Saha-deva cut down every one of them with five arrows. Once he'd repelled the many arrows shot by your son, he then shot a huge number of arrows at him in the battle. Your son, having 23.15 also cut down every one of those arrows with three of his arrows, bellowed a massive roar, tearing apart the earth.

After that, king, Duhshásana wounded Pandu's son in the conflict and struck the charioteer of Madri's son with nine arrows. Enraged, great king, glorious Saha-deva nocked a dreadful arrow that was like Death at the hour of death. Powerfully bending his bow, he discharged it at your son. Piercing him through with a violent jolt and shattering his great armor, it penetrated the earth, king, like a snake an ant-hill.

King, your son the mighty warrior then lost consciousness. And as soon as he saw that he was unconscious, his 23.20 terrified charioteer quickly drove his chariot away while sharp arrows brutally harried it.

After overcoming that Kaurávyā in battle, Pandu's son looked towards Duryódhana's army and assaulted it from all sides. Bhárata, he crushed that Káurava army like a man furiously trampling an ant-hill.

SAMJAYA uvāca:

24.1 NAKULAM RABHASAM yuddhe drāvayantaṁ varūthinīm

Karṇo Vaikartano, rājan, vārayāṁ āsa vai ruṣā.

Nakulas tu tataḥ Karṇaṁ prahasann idam abravīt:

«cirasya, bata, dr̥ṣṭo 'haṁ daivataiḥ saumya|cakṣuṣā!  
paśya mām tvam raṇe, pāpa, cakṣur|viṣayam āgataḥ!  
tvam hi mūlam an|arthānām, vairasya, kalahasya ca;  
tvad|doṣāt Kuravaḥ kṣiṇāḥ samāsādya parasparam.  
tvām adya samare hatvā kṛta|kṛtyo 'smi, vijvaraḥ!»

24.5 evam uktaḥ pratyuvāca Nakulaṁ sūta|nandanāḥ

sadṛśaṁ rāja|putrasya, dhanvinaś ca viśeṣataḥ:

«praharasva ca me, vīra! paśyāmas tava pauruṣam!  
karma kṛtvā raṇe, śūra, tataḥ katthitum arhasi!  
an|uktvā samare, tāta, śūrā yudhyanti śaktitaḥ.  
prayudhyasva mayā śaktyā! haniṣye darpam eva te!»

ity uktvā prāharat tūrṇaṁ Pāṇḍu|putrāya sūta|jaḥ,  
vivṛādha c' āinaṁ samare tri|saptatyā śilīmukhaiḥ.

Nakulas tu tato viddhaḥ sūta|putreṇa, Bhārata,  
aśīty' aśīviṣa|prakhyaiḥ sūta|putram avidhyata.

24.10 tasya Karṇo dhanuś chittvā svarṇa|puṅkhaiḥ, śilā|śitaiḥ

triṁśatā param'|ṣṣv|āsaḥ śaraiḥ Pāṇḍavam ārdayat.

te tasya kavacaṁ bhittvā papuḥ śoṇitam āhave,

āśī|viṣā yathā nāgā bhittvā gāṁ salilaṁ papuḥ.



SÁNJAYA said:

KING, KARNA Vaikártana furiously repelled fierce Nákula 24.1  
who was driving away his army in the battle. But, laughing,  
Nákula said this to Karna:

“Ah! At last the gods have looked on me with their gentle  
eye! You can see me in this battle, wretch, and you’ve come  
within the range of my sight! You’re the root of all the bad  
things that’ve happened, of this hostility and this quarrel.  
Because of your failings the Kurus have attacked one another  
and are on the wane. Once I’ve killed you in battle today, I  
will have accomplished my goal and shall be free from this  
fever!”

Spoken to like this, the charioteer’s son replied to Nákula 24.5  
in a way fitting for a prince and especially for a bowman.  
“Attack me, hero! We’ll see your courage! Once you’ve done  
this deed in battle, champion, then you can boast! Dear boy,  
champions fight in battle to the best of their ability without  
uttering a word. Fight with me to the best of your ability!  
I’ll destroy your conceit!”

Once he had said this, the charioteer’s son quickly assailed  
Pandu’s son and pelted him in battle with seventy-three ar-  
rows. Though wounded by the charioteer’s son, Nákula then  
pelted the charioteer’s son with eighty arrows that resembled  
poisonous snakes. Karna, a superb archer, splintered his bow 24.10  
and pummeled the Pándava with thirty stone-sharpened ar-  
rows with golden nocks. They pierced his armor and drank  
his blood in the battle, like venomous snakes that have pen-  
etrated the earth and drunk its water.

ath' ânyad dhanur ādāya hema|pr̥ṣṭhaṃ, dur|āsadam,  
Karṇaṃ vivyādha saptatyā, sārathim ca tribhiḥ śaraiḥ.  
tataḥ kruddho, mahā|rāja, Nakulaḥ para|vīra|hā  
kṣurapreṇa su|tīkṣṇena Karṇasya dhanur ācchinat.  
ath' âinaṃ chinna|dhanvānaṃ sāyakānāṃ śatais tribhiḥ  
ājaghe prahasan vīraḥ sarva|loka|mahā|ratham.

24.15 Karṇam abhyarditaṃ dṛṣṭvā Pāṇḍu|putreṇa, mārīṣa,  
vismayaṃ paramaṃ jagmū rathinaḥ saha daivataiḥ.

ath' ânyad dhanur ādāya, Karṇo Vaikartanas tadā  
Nakulaṃ pañcabhir bāṇair jatru|deśe samārpayat.  
tatra|sthair atha tair bāṇair, Mādrī|putro vyarocayat,  
sva|raśmibhir iv' ādityo bhuvane visrjan prabhām.

Nakulas tu tataḥ Karṇaṃ viddhvā saptabhir āśu|gaiḥ  
ath' âsya dhanuṣaḥ koṭim punaś ciccheda, mārīṣa.  
so 'nyat kārmukam ādāya samare vegavattaram  
Nakulasya tato bāṇaiḥ samantāc chādayad diśaḥ.

24.20 saṃchādyamānaḥ sahasā Karṇa|cāpa|cyutaiḥ śaraiḥ,  
ciccheda sa śarāṃs tūrṇaṃ śarair eva mahā|rathaḥ.

tato bāṇa|mayam jālaṃ vitataṃ vyomni dṛśyate,  
kha|dyotānām iva vrātair saṃpatadbhir yathā nabhaḥ.  
tair vimuktaiḥ śara|śatais chāditaṃ gaganam tadā,  
śalabhānām yathā vrātais tadvad āśid, viśāṃ pate.  
te śarā hema|vikṛtāḥ saṃpatanto muhur muhuḥ  
śreṇī|kṛtā vyakāśanta, krauñcāḥ śreṇī|kṛtā iva.  
bāṇa|jāl'āvṛte vyomni, cchādite ca divākare,

Then grabbing another insurmountable gilded bow, Ná-kula wounded Karna with seventy arrows and his chario-  
teer with three. A destroyer of enemy-heroes, Ná-kula was  
enraged, great king, and cut down Karna's bow with an  
exceedingly sharp razor-edged arrow. With three-hundred  
arrows that hero, laughing all the while, then struck the  
mightiest warrior in all the worlds whose bow had been  
splintered. When they saw Karna tormented by Pandu's 24.15  
son, dear friend, the chariot-warriors were astonished, as  
were the gods.

Grabbing another bow, Karna Vaikártana then struck  
Nákula around the collar-bone with five arrows. With those  
arrows embedded there Madri's son looked as radiant as the  
sun casting light on the earth with its own rays.

But Ná-kula then wounded Karna with seven arrows and  
again splintered the curved tip of his bow, dear friend. In  
that contest, Karna seized another even faster bow and com-  
pletely shrouded the directions on all sides of Ná-kula with  
arrows. Suddenly enveloped by those arrows streaming forth 24.20  
from Karna's bow, that mighty warrior quickly cut down  
those arrows with his own arrows.

A mass of arrows then became visible spread out in the  
air, as though the sky was filled with swarms of flying fire-  
flies. The sky was then covered with hundreds of discharged  
arrows, lord of the people, as though with swarms of locusts.  
Those gold-embellished arrows flying incessantly onwards  
aligned in rows, looked like curlews aligned in rows. With  
that spread of arrows enclosing the sky and covering the  
sun, not a single bird flew down to the ground. With the 24.25  
way there obstructed on all sides by masses of arrows, those

na sma sampatate bhūmyāṃ kiṃ cid apy antarikṣa|gam.

24.25 niruddhe tatra mārge ca śara|saṃghaiḥ samantataḥ,  
vyarocatāṃ mah”|ātmānau, kāla|sūryāv iv’ ôditau.

Karṇa|cāpa|cyutair bāṇair vadhyamānās tu Somakāḥ  
avāliyanta, rāj’|ēndra, vedan’|ārtā, bhṛś’|ārditāḥ.  
Nakulasya tathā bāṇair hanyamānā camūs tava  
vyaśīryata diśo, rājan, vāta|nunnā iv’ āmbu|dāḥ.  
te sene hanyamāne tu tābhyāṃ divyair mahā|śaraiḥ  
śara|pātam apākramya tasthatuḥ prekṣike tadā.

protsārita|jane tasmin Karṇa|Pāṇḍavayoḥ śaraiḥ,  
avidhyetāṃ mah”|ātmānāv anyonyam śara|vṛṣṭibhiḥ.  
24.30 vidarśayantau divyāni śastrāṇi raṇa|mūrdhani,  
chādayantau ca sahasā paraspara|vadh’|āiṣiṇau,  
Nakulena śarā muktāḥ kaṅka|barhiṇa|vāsasaḥ  
sūta|putram avacchādya vyatiṣṭhanta yath” āmbare.  
tath” āiva sūta|putreṇa preṣitāḥ param’|āhave  
Pāṇḍu|putram avacchādya vyatiṣṭhant’ āmbare śarāḥ.  
śara|veśma|praviṣṭau tau dadṛśāte na kaiś cana,  
sūryā|candram asau, rājañ, chādyamānau dhanair iva.

tataḥ kruddho raṇe Karṇaḥ kṛtvā ghorataram vapuḥ  
Pāṇḍavam chādayām āsa samantāc chara|vṛṣṭibhiḥ.  
24.35 so ’ticchanno, mahā|rāja, sūta|putreṇa Pāṇḍavaḥ  
na cakāra vyathām, rājan, bhāskaro jaladair yathā.  
tataḥ prahasy’ Ādhirathiḥ śara|jālāni, māriṣa,  
preṣayām āsa samare śataśo ’tha sahasraśaḥ.

two great men were radiant like a pair of rising suns at the end of the world.

As they were slaughtered by the arrows streaming forth from Karna's bow, the Sómakas cowered down, lord of kings, racked with pain and badly wounded. And as it was being destroyed by Nákula's arrows, king, your army dispersed from that place like clouds scattered by the wind. Being destroyed by those two with their huge divine arrows, both armies retreated from the range of their arrows and then stood by looking on.

Once those people had been dispersed by the arrows of Karna and the Pándava, the two great men pelted one another with torrents of arrows. As they displayed their divine weapons at the front of the battle and ferociously enveloped one another, each eager to kill the other, heron- and peacock-feathered arrows released by Nákula and enveloping the charioteer's son seemed to be suspended in the sky. Similarly, arrows dispatched by the charioteer's son and enveloping Pandu's son in that extraordinary battle seemed to be suspended in the sky. Lost in a house of arrows, no one could see those two, king, like the sun and moon concealed by clouds. 24.30

Then in a rage Karna took on a more dreadful appearance in the battle and completely enveloped the Pándava with showers of arrows. Totally enveloped by the charioteer's son, great king, the Pándava felt no dread like the sun when enveloped by clouds. Ádhiratha's son then burst into laughter and sent forth multitudes of arrows in the battle, dear friend, by the hundred and then by the thousand. Everywhere was quite dark with the arrows of that great man. 24.35

eka|cchāyam abhūt sarvaṃ tasya bāṇair mah”|ātmanaḥ;  
abhra|cchāy” ēva saṃjajñe saṃpatadbhiḥ śar’|ōttamaiḥ.

tataḥ Karṇo, mahā|rāja, dhanuś chittvā mah”|ātmanaḥ  
sārathim pātayām āsa ratha|nīdādd hasann iva.

tato ’śvāṃś caturaś c’ āsya caturbhir niśitaiḥ śaraiḥ  
Yamasya bhavanaṃ tūrṇaṃ preṣayām āsa, Bhārata.

24.40 ath’ āsya taṃ rathaṃ divyaṃ tilaśo vyadhamac charaiḥ,  
patākāṃ, cakra|rakṣāṃś ca, gadāṃ, khaḍgaṃ ca, māriṣa,  
śata|candraṃ ca tac carma, sarv’|ōpakaraṇāni ca.  
hat’|āśvo, virathaś c’ āiva, vivarmā ca, viśāṃ pate,  
avatīrya rathāt tūrṇaṃ, pariḥḥaṃ gṛhya dhiṣṭhitaḥ.  
tam udyataṃ mahā|ghoraṃ pariḥḥaṃ tasya sūta|jah  
vyahanat sāyakai, rājañ, su|tīkṣṇair bhāra|sādhanaḥ.  
vyāyudhaṃ c’ āinam ālakṣya, śaraiḥ saṃnata|parvabhiḥ  
ārpayad bahubhiḥ Karṇo, na c’ āinam samapīdayat.

sa hanyamānaḥ samare kṛt’|āstreṇa balīyasā,  
24.45 prādravat sahasā, rājan, Nakulo vyākul’|ēndriyaḥ.  
tam abhidrutya Rādheyaḥ prahasan vai punaḥ punaḥ,  
sa|jyam asya dhanuḥ kaṇṭhe vyavāsṛjata, Bhārata.  
tataḥ sa śuśubhe, rājan, kaṇṭh’|āsakta|mahā|dhanuḥ,  
pariveṣam anuprāpto yathā syād vyomni candramāḥ,  
yath” āiva c’ āsito meghaḥ śakra|cāpena śobhitaḥ.

tam abravīt tataḥ Karṇo: «vyarthaṃ vyāhṛtavān asi!  
vad’ ēdānīm punar hṛṣṭo vadhyamānaḥ punaḥ punaḥ!  
mā yotsiḥ Kurubhiḥ sārthaṃ balavadbhiś ca, Pāṇḍava!  
sadṛśais, tāta, yudhyasva! vrīḍāṃ mā kuru, Pāṇḍava!

24.50 gṛhaṃ vā gaccha, Mādreya, yatra vā Kṛṣṇa|Phālgunau!»

With those superb arrows flying forth a shadow appeared as if from clouds.

Great king, Karna then splintered that great man's bow and, smirking, knocked his charioteer from the chariot box. Next he quickly sent his four horses to Yama's house with four sharp arrows, Bhárata. Then with arrows he smashed 24.40 his divine chariot into pieces as small as sesame seeds, and his flag, wheel-guards, club and sword as well, dear friend, and his shield that was adorned with a hundred moons and all his other implements. His horses dead and stripped of his chariot and armor, lord of people, Nákula suddenly leapt from his chariot and stood clutching his bludgeon. King, with his terribly sharp and extremely effective arrows the charioteer's son destroyed his horrifying bludgeon as he raised it high. Seeing that he had no weapons, Karna tormented him with many smooth-jointed arrows, but did not crush him.

About to be slaughtered in battle by that stronger man who was skilled with his weapons, Nákula suddenly fled, 24.45 king, his mind in disarray. Laughing manically, Radha's son pursued him and slung his stringed bow around Nákula's neck, Bhárata. With that great bow circling his neck, king, he looked brilliant like the moon when encircled by a halo in the sky, or like a dark cloud resplendent with a rainbow.

Karna then said to him: "You spoke in vain! Now speak once more if you're happy to be thrashed again and again! You can't fight with powerful Kurus, Pándava! Fight only those whose might is similar to your own, boy! Don't feel shame, Pándava! Go home, son of Madri! Or to where Kri- 24.50

evam uktvā, mahā|rāja, vyasarjayata taṃ tadā.

vadha|prāptaṃ tu taṃ śūro n' āhanad dharma|vit tadā,  
smṛtvā Kuntiyā vaco, rājams, tata enaṃ vyasarjayat.  
viśṣṭaḥ Pāṇḍavo, rājan, sūta|putreṇa dhanvinā,  
vrīḍann iva jagām' ātha Yudhiṣṭhira|rathaṃ prati.  
āruroha rathaṃ c' āpi sūta|putra|pratāpitaḥ,  
niḥśvasan, duḥkha|saṃtaptaḥ, kumbha|stha iva pannagaḥ.

taṃ vijity', ātha Karṇo 'pi Pañcālāms tvarito yayau  
rathen' ātipatākena, candra|varṇa|hayena ca.

24.55 tatr' ākrando mahān āsīt Pāṇḍavānām, viśaṃ pate,  
drṣṭvā senā|patiṃ yāntaṃ Pañcālānām ratha|vrajān.  
tatr' ākaron, mahā|rāja, kadanam sūta|nandanam,  
madhyaṃ prāpte dina|kare cakravad vicaran prabhuḥ.

bhagna|cakrai rathaiḥ kaiś cic chinna|dhvaja|patākibhiḥ  
hat'|āśvair, hata|sūtaiś ca, bhagn'|ākṣaiś c' āiva, māriṣa,  
hriyamāṇan apaśyāma Pāñcālānām ratha|vrajān.

tatra tatra ca saṃbhrāntā vicerur atha kuñjarāḥ,  
dav'|āgni|paridagdh'|āṅgā yath' āiva syur mahā|vane.  
bhinna|kumbh'|ārdra|rudhirāś, chinna|hastāś ca vāraṇāḥ,

24.60 chinna|gātr'|āvarāś c' āiva, cchinna|vāladhayo 'pare;  
chinn'|ābhrāṇ' īva saṃpetur hanyamānā mah'|ātmanā.  
apare trāsītā nāgā nārāca|śara|tomaraiḥ  
tam ev' ābhimukhaṃ jagmuḥ, śalabhā iva pāvakam.  
apare niṣṭanantaś ca vyadrśyanta mahā|dvipāḥ



shna and Phálguna are!” Once he had said this, great king, he released him.

Though Nákula had arrived at his death, that hero who knew the law did not then kill him, dear king, for he had remembered Kunti’s words and let him go.\* Released by the charioteer’s bow-wielding son, king, in some shame the Pándava then went to Yudhi-shthira’s chariot. Scorched by the charioteer’s son and burning with distress, he ascended the chariot hissing like a snake in a pot.

After defeating him, Karna then quickly advanced on the Panchálas, with his chariot proudly flying its flag and its horses the color of the moon. There was a great cry 24.55 there among the Pándavas, lord of the people, as they saw that general advancing on squadrons of Panchála warriors. Careering like a wheel, great king, the powerful son of the charioteer created carnage there by the time the sun had reached the middle of its course.

We saw squadrons of Panchála warriors being carried away by chariots that had busted wheels, shredded banners and standards, slaughtered horses and charioteers and busted axles, dear friend. And their elephants then went astray, whirling about here and there, as if their limbs were scorched by a forest-fire in a great wood. Some elephants had split foreheads wet with blood, others had severed trunks, some had lacerated fore and hindquarters, others had severed 24.60 tails. Like clouds broken up they collapsed as they were slaughtered by that great man. Other elephants terrorised by lances, arrows and iron arrows, moved closer to him like moths to a flame. And other massive elephants, trumpeting

kṣarantaḥ śoṇitaṃ gātrair, nagā iva jalaśravāḥ.

uraśchadair viyuktās ca, vālaḥbandhaiś ca vājinaḥ,  
rājataiś ca, tathā kāṃsyaiḥ, sauvarṇaiś c' āiva bhūṣaṇaiḥ,  
hīnāmś c' ābharaṇaiś c' āiva, khalīnaiś ca vivarjitān,  
cāmaraiś ca, kuthābhiś ca, tūṇiraiḥ patitair api,

24.65 nihataiḥ sādibhiś c' āiva, sūrain āhavaśobhitaiḥ,  
apaśyāma raṇe tatra bhrāmyamāṇān hay'ōttamān.  
prāsaiḥ, khaḍgaiś ca rahitān, ṛṣṭibhiś c' api, Bhārata,  
hayaśādīn apaśyāma kañcuk'ōṣṇīṣaḥdhāriṇaḥ,  
nihatān, vadhyamānāmś ca, vepamānāmś ca, Bhārata,  
nān"āṅg'āvayavair hīnāmś tatra tatṛ' āiva, Bhārata.  
rathān hemaḥpariṣkāraṇ, saṃyuktān javanair hayaiḥ,  
bhrāmyamāṇān apaśyāma hateṣu rathiṣu drutam,  
bhagn'ākṣaḥkūbarān kāṃś cid, bhagnaḥcakrāmś ca, Bhārata,  
viḥpatākaḥdhvajāmś c' ānyāñ, chinn'ēṣāḥdaṇḍaḥbandhurān.

24.70 vihatān rathinas tatra, dhāvamānāmś tatas tataḥ,  
sūtaḥputraśarais tīkṣṇair hanyamānān, viśāṃ pate,  
viśastrāmś ca tath" āiv' ānyān, saśastrāmś ca bahūn hatān;  
tārakāḥjālaḥsaṃchannān, varaḥghaṇṭāviśobhitān,  
nānāḥvarṇaḥvicitrābhiḥ patākābhir alaṃkṛtān,  
vāraṇān anupaśyāma dhāvamānān samantataḥ.  
śīrāmśi, bāhūn, ūrūṃś ca cchinnān, anyāmś tath" āiva ca  
Karnaḥcāpaḥcyutair bāṇair apaśyāma samantataḥ.

and oozing blood from their limbs, looked like mountains streaming with water.

And in that battle we saw the finest war horses, stripped of 24.65  
 their mail and cruppers and their silver, copper and golden  
 ornaments, and without their decorations and deprived of  
 their bridles, and with their plumes, rugs and quivers fallen  
 aside, roaming about deranged with their riders slaughtered,  
 though they be heroes brilliant in battle. We saw horse-  
 riders sporting mail and turbans without their darts, swords  
 and javelins, Bhárata, slaughtered, being killed and shaking  
 fearfully, Bhárata, and missing various limbs and body parts  
 here and there, Bhárata. We saw chariots decorated with  
 gold and harnessed to swift horses rapidly careering out of  
 control with their chariot-warriors killed. Some had busted  
 axles and yoking-poles and some busted wheels, Bhárata,  
 others were stripped of their flags and banners, their poles,  
 banner-staffs and seats smashed. And we saw many chariot- 24.70  
 warriors killed there, some quickly running off here and  
 there, and others being slaughtered by the charioteer's son  
 with sharp arrows, lord of people, and many others who'd  
 been slaughtered with or without their weapons. We saw  
 elephants running about all over the place, decorated with  
 banners motley with various colors, covered by star-studded  
 mail-coats and adorned with the finest bells. And we saw  
 heads, arms and shins and other limbs completely cut off  
 by arrows shot from Karna's bow.

mahān vyatikaro raudro yodhānām anvapadyata,  
 Karṇa|sāyaka|nunnānām, yudhyatām ca śitaiḥ śaraiḥ.  
 24.75 te vadhyamānāḥ samare sūta|putreṇa Sṛñjayāḥ  
 tam ev' ābhimukhaṁ yānti, pataṁgā iva pāvakam.  
 taṁ dahantam anīkāni tatra tatra mahā|ratham  
 kṣatriyā varjayām āsur, yug'ānt'āgnim iv' ōlbaṇam.  
 hata|śeṣās tu ye vīrāḥ Pāñcālānām mahā|rathāḥ,  
 tān prabhagnān drutān vīraḥ pṛṣṭha|to vikirañ śaraiḥ  
 abhyadhāvata tejasvī viśīrṇa|kavaca|dhvajān.  
 tāpayām āsa tān bāṇaiḥ sūta|putro mahā|balaḥ,  
 madhyaṁ|dinam anuprāpto bhūtān' īva tamo|nudaḥ.

## SAMJAYA uvāca:

25.1 YUYUTSUM TAVA putrasya drāvayantaṁ balaṁ mahat  
 Ulūko nyapatat tūrṇaṁ, «tiṣṭha! tiṣṭh'! êti» c' ābravīt.  
 Yuyutsuś ca tato, rājañ, śita|dhāreṇa patriṇā  
 Ulūkaṁ tāḍayām āsa vajreṇ' ēva mahā|balam.  
 Ulūkas tu tataḥ kruddhas tava putrasya saṁyuge  
 kṣurapreṇa dhanuś chittvā, tāḍayām āsa karṇinā.  
 tad apāsyā dhanuś chinnaṁ Yuyutsur vegavattaram  
 anyad ādatta su|mahac cāpaṁ saṁrakta|locanaḥ.  
 25.5 śākuniṁ tu tataḥ ṣaṣṭyā vivyādha, Bharata'rṣabha,  
 sārathiṁ tribhir ānarchat, taṁ ca bhūyo vyavidhyata.

A huge and dreadful catastrophe followed for those warriors as they fought with sharp arrows and were driven away by Karna's arrows. As the charioteer's son slaughtered them in battle, the Srínjayas drew closer to him like an insect to a flame. The kshatriyas avoided that mighty warrior as he scorched the forces here and there, like the immense fire at the end of an epoch. But that brilliant hero attacked those Panchála heroes who survived the slaughter from behind, destroying mighty warriors with his arrows as they fled defeated, their armor and standards ruined. The immensely powerful son of the charioteer scorched them with arrows, just as the sun scorches all living things when it arrives at midday. 24.75

SÁNJAYA said:

ULÚKA SUDDENLY rushed upon Yuyútsu, who was driving away your son's huge army, and yelled, "Stand! Stand your ground!" But with a winged and sharp-bladed arrow, Yuyútsu then struck the very powerful Ulúka as if with a thunderbolt. Ulúka was then enraged and splintered your son's bow in battle with a razor-edged arrow and struck him with a barbed arrow. 25.1

Discarding his splintered bow, Yuyútsu seized another huge and much faster bow, his eyes red with rage. And then he pelted Shákuni's son\* with sixty arrows, bull of Bharatas, attacked his charioteer with three and wounded Ulúka some more. 25.5

Ulūkas taṃ tu viṃśatyā viddhvā svarṇa|vibhūṣitaiḥ,  
ath' āsya samare kruddho dhvajam ciccheda kāñcanam.  
sa cchinna|yaṣṭiḥ su|mahān śīryamāṇo mahā|dhvajah,  
papāta pramukhe, rājan, Yuyutsoḥ kāñcana|dhvajah.  
dhvajam unmathitaṃ dṛṣṭvā, Yuyutsuḥ krodha|mūrcchitah  
Ulūkaṃ pañcabhir bāṇair ājaghāna stan'|āntare.

Ulūkas tasya samare taila|dhautena, mārīṣa,  
śiraś ciccheda bhallena yantur, Bharata|sattama.

25.10 tac chinnaṃ apatad bhūmau Yuyutsoḥ sārathes tadā,  
tārā|rūpaṃ yathā citraṃ nīpapāta mahī|tale.  
jaghāna caturo 'śvāmś ca, taṃ ca vivyādha pañcabhiḥ;  
so 'tividho balavatā pratyapāyād rath'|āntaram.  
taṃ nirjitya raṇe, rājann, Ulūkas tvarito yayau  
Pāñcālān Sṛñjayāṃś c' āiva vinighnan niśitaiḥ śaraiḥ.

Śatānīkaṃ, mahā|rāja, Śrutakarmā sutas tava  
vy|śva|sūta|rathaṃ cakre nimeṣ'|ārdhād a|saṃbhramaḥ.  
hat'|āśve tu rathe tiṣṭhañ, Śatānīko mahā|rathaḥ  
gadāṃ cikṣepa saṃkruddhas tava putrasya, mārīṣa.

25.15 sā kṛtvā syandanaṃ bhasma, hayāṃś c' āiva sa|sārathīn,  
papāta dharaṇīm tūrṇaṃ dārayant' īva, Bhārata.

tāv ubhau virathau vīrau Kurūṇāṃ kīrti|vardhanau  
vyapākrametaṃ yuddhāt tu prekṣamāṇau parasparam.  
putras tu tava saṃbhrānto Vivimśo ratham āruhat;  
Śatānīko 'pi tvaritaḥ Prativindhya|rathaṃ gataḥ.

Ulúka pelted him with twenty gold-plated arrows and then angrily cut down his golden standard. Its huge pole broken and the massive standard torn to shreds, Yuyútsu's golden standard fell before him, king. Seeing his standard torn to shreds, Yuyútsu seethed with rage and struck Ulúka in the center of his chest with five arrows.

In that encounter, dear friend and foremost Bharata, Ulúka cut off the head of Yuyútsu's charioteer with a broad arrow daubed in sesame oil. The decapitated head of Yuyútsu's driver then fell on the ground as if a brilliant star-like object had fallen to the earth's surface. Ulúka slaughtered his four horses and wounded him with five arrows. Horrifically wounded by that powerful man, Yuyútsu retreated to another chariot. After defeating him in battle, king, Ulúka quickly advanced on the Panchálas and Srínjayas, slaying them with sharp arrows. 25.10

Your unflustered son Shruta-karman, great king, stripped Shataníka of his horses, charioteer and chariot in half the twinkling of an eye. But standing in his chariot with its horses dead, dear friend, the mighty warrior Shataníka hurled his club in fury at your son. Pulverising his chariot and horses along with their driver, Bhárata, it quickly fell to earth and almost tore it apart. 25.15

Stripped of their chariots, both heroes, who enhanced the fame of the Kurus, retired from battle, staring back at one another. Flustered, your son mounted the chariot of Vivímshu. Shataníka also quickly went to Prativíndhya's chariot.

Sutasomaṃ tu Śakunir viddhvā tu niśitaiḥ śaraiḥ  
n' ākampayata saṃkruddho, vāry|aughā iva parvatam.  
Sutasomas tu taṃ dr̥ṣṭvā pitur atyanta|vairiṇam  
śarair aneka|sāhasraiś chādayām āsa, Bhārata.

25.20 tāñ śarāñ Śakunis tūrṇaṃ cicched' ānyaiḥ patatribhiḥ,  
laghv|astraś, citra|yodhī ca, jita|kāśī ca saṃyuge.  
nivārya samare c' āpi śarāṃs tān niśitaiḥ śaraiḥ,  
ājaghāna su|saṃkruddhaḥ Sutasomaṃ tribhiḥ śaraiḥ.  
tasy' āśvān, ketanaṃ, sūtaṃ tilāśo vyadhamac charaiḥ  
syālas tava, mahā|rāja. tata uccukruśur janāḥ.

hat'|āśvo, virathaś c' āiva, cchinna|ketuś ca, māriṣa,  
dhanvī dhanur|varaṃ gr̥hya rathād bhūmāv atiṣṭhata.  
vyasṛjat sāyakāṃś c' āiva svarṇa|puñkhāñ śīlā|śītān,  
chādayām āsa samare tava syālasya taṃ ratham.

25.25 śalabhānām iva vrātāñ, śara|vrātān mahā|rathaḥ  
rath'|ōpagān samīkṣy' āivaṃ vivyathe n' āiva Saubalaḥ.  
pramamātha śarāṃs tasya śara|vrātair mahā|yaśāḥ.

tatr' ātuṣyanta yodhāś ca siddhāś c' āpi divi sthitāḥ,  
Sutasomasya tat karma dr̥ṣṭv' ā|śraddheyam adbhutam,  
ratha|sthama Śakuniṃ yas tu padātiḥ samayodhayat.

tasya tīkṣṇair mahā|vegair bhallaiḥ saṃnata|parvabhiḥ  
vyahanat kārmukaṃ, rājaṃs, tūñīrāṃś c' āiva sarvaśaḥ.  
sa cchinna|dhanvā virathaḥ khaḍgam udyamya c' ānadat,  
vaidūry'|ōtpala|varṇ'|ābhaṃ danti|danta|maya|tsarum.



Though pelting Suta-soma with sharp arrows, in his rage Shákuni could not make him tremble, like a flood of water against a mountain. As soon as Suta-soma saw his father's perpetual enemy, Bhárata, he enveloped him with many thousands of arrows. Quick with his weapons, fighting in various ways and behaving like a conqueror in that battle, Shákuni quickly cut down those arrows with other feathered arrows. And after deflecting those arrows in the battle with sharp arrows, he furiously struck Suta-soma with three arrows. With arrows your brother-in-law cut up Suta-soma's horses, banner and charioteer into pieces as small as sesame seeds. At that, great king, the people screamed. 25.20

His horses dead, stripped of his chariot and his flag shredded, dear friend, the bowman Suta-soma grabbed a fine bow and stood down from his chariot onto the ground. He discharged stone-sharpened arrows with nocks of gold and enveloped your brother-in-law's chariot in the battle.

Seeing those swarms of arrows approaching his chariot like swarms of locusts, Súbala's son, a mighty warrior, didn't even tremble. That much celebrated man destroyed those arrows with swarms of his own arrows. 25.25

And the warriors there and the *siddhas* abiding in heaven were impressed after seeing Suta-soma's incredible and extraordinary deed, as he did battle with Shákuni standing in his chariot while he was on foot.

Shákuni completely destroyed his bow and quivers, king, with sharp broad arrows that were exceedingly fast and had smooth-joints. His bow shattered and stripped of his chariot, Suta-soma roared as he raised his sword high, its color that of the blue lotus and cat's eye gems and its hilt made of

25.30 bhrāmyamāṇaṃ tatas taṃ tu vimal'āmbara|varcasam  
Kāla|daṇḍ'|ōpamaṃ mene Sutasomasya dhīmataḥ.

so 'carat sahasā khaḍgī maṇḍalāni sahasraśaḥ  
catur|daśa, mahā|rāja, śikṣā|bala|samanvitaḥ,  
bhrāntam, udbhrāntam, āviddham,  
āplutaṃ, viplutaṃ, sṛtam,  
saṃpāta|samudīrṇe ca  
darśayām āsa saṃyuge.

Saubalas tu tatas tasya śarāṃś cikṣepa vīryavān;  
tān āpatata ev' āśu ciccheda param'āsinā.

tataḥ kruddho, mahā|rāja, Saubalaḥ para|vīra|hā  
prāhiṇot Sutasomāya śarān āśīviṣ'|ōpamān.

25.35 ciccheda tāṃś tu khaḍgena śikṣayā ca balena ca,  
darśayaḥ lāghavaṃ yuddhe Tārksya|tulya|parākramaḥ.  
tasya saṃcarato, rājan, maṇḍal'|āvartane tadā,  
kṣurapreṇa su|tīkṣṇena khaḍgaṃ ciccheda su|prabham.  
sa cchinnaḥ sahasā bhūmau nipapāta mahān asiḥ,  
ardham asya sthitaṃ haste su|tsaros tatra, Bhārata.

chinnam ājñāya nistriṃśam, avaplutya padāni ṣaṭ,  
prāvidhyata tataḥ śeṣaṃ Sutasomo mahā|rathaḥ.  
tac chittvā sa|guṇaṃ cāpaṃ raṇe tasya mah'"ātmanaḥ,  
papāta dharaṇīm tūrṇaṃ svarṇa|vajra|vibhūṣitam.

ivory. Shákuni then reckoned that, as it was swung about, 25.30  
 wise Suta-soma's sword had the splendor of a clear sky and  
 the likeness of the staff of Time.\*

Endowed with skill and power and wielding his sword,  
 great king, Suta-soma suddenly moved about in circles by  
 the thousand and displayed in the battle the fourteen dif-  
 ferent maneuvers—whirling, waving, swinging, springing  
 forward, scattering, running, rushing and hurling and so  
 on. But Súbala's powerful son then dispatched his arrows at  
 him. But as they rushed towards him Suta-soma immedi-  
 ately cut them down with his excellent sword.

Great king, Súbala's son, a killer of enemy-heroes, was  
 then furious and discharged arrows at Suta-soma that were  
 like venomous snakes. With skill and strength Suta-soma cut 25.35  
 them down with his sword, displaying speed in the battle  
 and his courage the equal of Tarkshya's. As he roamed in  
 circles first one way and then the other, king, Shákuni then  
 cut down his immensely powerful sword with a very sharp  
 razor-edged arrow. That huge, broken sword immediately  
 fell to the ground, Bhárata, while half its fine hilt remained  
 in his hand.

Realizing his sword was broken, the mighty warrior Su-  
 ta-soma leapt back six steps and hurled what was left of  
 it. After smashing that great man's bow together with its  
 bow-string in the battle, that gold and diamond decorated  
 remnant immediately fell to ground.

25.40 Sutasomas tato 'gacchac Chrutakīrter mahā|ratham.  
Saubalo 'pi dhanur gr̥hya ghoram anyat su|dur|jayam,  
abhyayāt Pāṇḍav'|ānīkaṃ nighnañ śatru|gaṇān bahūn.  
tatra nādo mahān āsīt Pāṇḍavānām, viśām pate,  
Saubalam samare dṛṣṭvā vicarantam a|bhītavat.  
tāny anīkāni dṛptāni, śastravanti, mahānti ca,  
drāvyamāṇāny adṛśyanta Saubalena mah" |ātmanā.  
yathā daitya|camūṃ, rājan, deva|rājo mamarda ha,  
tath" āiva Pāṇḍavīm senām Saubaleyo vyanāśayat.

SAMJAYA uvāca:

26.1 DHR̥ṢṬADYUMNAṢ Kṛpo, rājan, vārayām āsa saṃyuge,  
yathā dṛṣṭvā vane siṃhaṃ śarabho vārayed yudhi.  
niruddhaḥ Pārśatas tena Gautamena balīyasā,  
padāt padaṃ vicalituṃ n' āśakat tatra, Bhārata.

Gautamasya ratham dṛṣṭvā Dhr̥ṣṭadyumna|ratham prati,  
vitresuḥ sarva|bhūtāni kṣayaṃ prāptaṃ ca menire.  
tatr' āvocan vimanaso rathinaḥ sādinas tathā:

«Droṇasya nidhanān nūnaṃ saṃkruddho dvipadām varah;

26.5 Śāradvato mahā|tejā, divy' |āstra|vid, udāra|dhīḥ;  
api svasti bhaved adya Dhr̥ṣṭadyumnasya Gautamāt?  
ap' īyaṃ vāhinī kṛtsnā mucyeta mahato bhayāt?  
apy ayam brāhmaṇaḥ sarvān na no hanyāt samāgatān?  
yādṛśaṃ dṛśyate rūpam Antaka|pratimaṃ bhṛśam,  
gamiṣyaty adya padavīm Bhāradvājasya Gautamaḥ.  
ācāryaḥ kṣipra|hastaś ca, vijayī ca sadā yudhi,

Suta-soma then went to Shruta-kirti's great chariot. And 25.40  
 Súbala's son grabbed another horrifying and unbeatable bow  
 and attacked the Pándava army, slaughtering many enemy  
 units. A huge roar rose from the Pándavas there, lord of  
 the people, after they saw the son of Súbala roaming about  
 fearless in battle. Those proud and mighty troops wielding  
 their weapons were seen being driven away by that great man  
 the son of Súbala. Just as the king of the gods laid waste to  
 the army of the *daityas*, king, so Súbala's son devastated the  
 Pándava army.

SÁNJAYA said:

KRIPA KEPT Dhrishta-dyumna back in the battle, king, 26.1  
 just as a *shárabha*\* spotting a lion in a forest would keep  
 it back in a fight. Held back by Gáutama,\* who was more  
 powerful than he, Príshata's grandson\* couldn't even move  
 from one foot to the other there, Bhárata.

Seeing Gáutama's chariot hard against the chariot of  
 Dhrishta-dyumna, all living things were terrified and be-  
 lieved that the end had come. The dejected chariot-warriors  
 and horsemen there said: "That finest of men is still furi-  
 ous at Drona's death. Sharádvat's very fiery son\* knows the 26.5  
 divine weapons and is very astute. Shall Dhrishta-dyumna  
 be safe from Gáutama today? Shall any of the army escape  
 his immense rage? Shall not this brahmin slaughter us all  
 together? His appearance is very much like that of Death  
 and suggests that today Gáutama will follow the lead of  
 Bharad-vaja's son. The teacher\* is quick of hand, armed  
 with weapons, endowed with courage, filled with rage and  
 always victorious in battle. And Príshata's grandson now

astravān, vīrya|saṃpannaḥ, krodhena ca samanvitaḥ;  
Pārṣataś ca mahā|yuddhe vimukho 'dy' ābhilakṣyate.»  
ity evaṃ vividhā vācas tāvakānāṃ paraiḥ saha

26.10 vyaśrūyanta, mahā|rāja, tayos tatra samāgame.

vinihśvasya tataḥ krodhāt Kṛpaḥ Śāradvato, nṛpa,  
Pārṣataṃ c' ārdayaṃ āsa niśceṣṭaṃ sarva|marmasu.  
sa hanyamānaḥ samare Gautamena mah"ātmanā,  
kartavyaṃ na sma jānāti mohena mahat" āvṛtaḥ.  
tam abravīt tato yantā: «kac cit kṣemaṃ tu, Pārṣata?  
īdṛśaṃ vyasaṇaṃ yuddhe na te dr̥ṣṭaṃ mayā kvacit!  
daiva|yogāt tu te bāṇā n' āpatan marma|bhedināḥ  
preṣitā dvija|mukhyena marmāṇy uddiśya sarvataḥ.  
vyāvartaye rathaṃ tūrṇaṃ, nadī|vegam iv' āṇavāt.

26.15 a|vadhyam brāhmaṇaṃ manye yena te vikramo hataḥ!»

Dhṛṣṭadyumnaś tato, rājañ, śanakair abravīd vacaḥ:  
«muhyate me manas, tāta, gātra|svedaś ca jāyate.  
vepathuś ca śarīre me, roma|harṣaś ca, sārathe.  
varjayan brāhmaṇaṃ yuddhe śanair yāhi yato 'rjunaḥ!  
Arjunaṃ Bhīmasenaṃ vā samare prāpya, sārathe,  
kṣemaṃ adya bhaved evam. eṣā me naiṣṭhikī matiḥ!»

tataḥ prāyān, mahā|rāja, sārathis tvarayan hayān,  
yato Bhīmo mah"êṣv|āso yuyudhe tava sainikaiḥ.  
pradrutaṃ tu rathaṃ dr̥ṣṭvā Dhṛṣṭadyumnasya, mārīṣa,

26.20 kirañ śata|śatāny eva Gautamo 'nuyayau tadā.

śaṅkhaṃ ca pūrayāṃ āsa muhur muhur ariṃ|damaḥ,  
Pārṣataṃ trāsayāṃ āsa, Mahendro Namuciṃ yathā.

seems less than keen for a great battle.” Such were the various discussions of your troops with their enemies, great king, that were heard when those two came together there. 26.10

Breathing deeply with anger, king, Sharádvat’s son Kripa then struck Príshata’s helpless grandson wherever he was exposed. As great Gáutama struck him in battle, Dhrish-ta-dyumna was filled with great confusion and didn’t know what to do. Then his charioteer said to him: “Is this safe, grandson of Príshata? Never have I seen you have a crisis in battle like this! It’s only by chance that the mortally wounding arrows aimed at all your exposed areas and discharged by that foremost brahmin haven’t overwhelmed you. I’ll quickly separate our chariot, just as the current of a river separates from the sea. I reckon that this brahmin who’s 26.15 destroyed your courage cannot be killed!”

Dhrishta-dyumna then quietly said these words, king: “I’m confused, dear friend, and my body’s begun to sweat. Driver, I’m shaking and the hairs on my body are on end. Avoid that brahmin in the battle and go quietly to where Árvjuna is! Once we find Árvjuna or Bhima-sena in the battle, driver, then we’ll be safe today. I’m completely convinced of this!”

Urging the horses forward, great king, his driver departed from there to where the mighty archer Bhima fought with your troops. But Gáutama saw Dhrishta-dyumna’s chariot flee, dear friend, and then pursued him, releasing hundreds 26.20 and hundreds of arrows. That enemy-destroyer blew his conch again and again and terrified Príshata’s grandson just as great Indra had terrified Námuchi.

Śikhaṇḍinaṃ tu samare Bhīṣma|mr̥tyuṃ dur|āsadam  
Hārdikyo vārayām āsa, smayann iva muhur muhuḥ.  
Śikhaṇḍī ca samāsādyā Hṛdikānām mahā|ratham  
pañcabhir niśitair bhallair jatru|deśe samāhanat.  
Kṛtavarmā tu saṃkruddho bhittvā ṣaṣṭyā patatribhiḥ  
dhanur ekena ciccheda hasan, rājan, mahā|rathaḥ.

ath' ānyad dhanur ādāya, Drupadasy' ātmajo balī,  
26.25 «tiṣṭha! tiṣṭh'! ēti» saṃkruddho Hārdikyam pratyabhāṣata.  
tato 'sya navatiṃ bāṇān rukma|pūṅkhān su|tejanān  
preṣayām āsa, rāj'|ēndra; te 'sy' ābhraśyanta varmaṇaḥ!  
vitathāms tān samālakṣya patitāmś ca mahī|tale,  
kṣurapreṇa su|tīkṣṇena kārmukam cicchide bhṛśam.  
ath' āinaṃ chinna|dhanvānam, bhagna|śṛṅgam iva' ṛṣabham,  
aśītyā mārgaṇaiḥ kruddho bāhvor urasi c' ārpayat.

Kṛtavarmā tu saṃkruddho mārgaṇaiḥ kṣata|vikṣataḥ  
vavāma rudhiraṃ gātraiḥ, kumbha|vaktrād iv' ōdakam.  
rudhireṇa pariklinnaḥ Kṛtavarmā tv arājata,  
26.30 varṣeṇa kledito, rājan, yathā gairika|parvataḥ.  
ath' ānyad dhanur ādāya sa|mārgaṇa|guṇam prabhuḥ,  
Śikhaṇḍinaṃ bāṇa|gaṇaiḥ skandha|deśe vyatāḍayat.  
skandha|deśa|sthitair bāṇaiḥ Śikhaṇḍī tu vyarājata,  
śākhā|praśākhā|vipulaḥ su|mahān pādapo yathā.



In that battle, Hrídika's son\* snarled manically and forced back indomitable Shikhándin who had brought about Bhisma's death. Yet Shikhándin assailed that mighty warrior of the Hrídikas and struck him with five sharp broad arrows around his collar-bone. In rage the great warrior Krita-varman wounded him with sixty arrows and splintered his bow with one as he laughed, king.

Drúpada's powerful son\* then grabbed another bow and angrily yelled at Hrídika's son, "Stand! Stand your ground!" 26.25 Then he dispatched at him ninety sharp-pointed arrows with nocks of gold, lord of kings. But they rebounded from his armor! Watching those futile arrows fall to the ground, he quickly split Krita-varman's bow with a very sharp razor-edged arrow. Enraged, Shikhándin struck Krita-varman—who with his bow splintered was like a bull with a broken horn—in the chest and arms with eighty arrows.

Furious and covered in wounds due to those arrows, Krita-varman squirted blood from his body like water poured from the spout of a jug. Saturated with blood, king, Krita-varman looked as magnificent as a red ochre mountain 26.30 soaked with rain. That powerful man then grabbed another bow with an arrow and bow-string and wounded Shikhándin around his shoulder with numerous arrows. With those arrows sticking out from around his shoulder, Shikhándin was as magnificent as a gigantic tree bristling with branches and twigs.

tāv anyonyaṃ bhṛśaṃ viddhvā rudhireṇa samukṣitau,  
 anyonya|śṛṅg'|ābhihatau rejatur vṛṣabhāv iva.  
 anyonyasya vadhe yatnaṃ kurvāṇau tau mahā|rathau  
 rathābhyāṃ ceratus tatra maṇḍalāni sahasraśaḥ.  
 Kṛtavarmā, mahā|rāja, Pārṣataṃ niśitaiḥ śaraiḥ  
 26.35 raṇe vivyādha saptatyā svarṇa|puṅkhaiḥ śīlā|śitaiḥ.  
 tato 'sya samare bāṇaṃ Bhojaḥ praharatām varaḥ  
 jīvit'|ānta|karaṃ ghoram vyasṛjat tvaray" ānvitah.  
 sa ten' ābhihato, rājan, mūrchām āsu samāviśat,  
 dhvajayaṣṭim ca sahasā śīśriye kaśmal'|āvṛtaḥ.  
 apovāha raṇāt tūrṇaṃ sārathī rathinām varam,  
 Hārdikya|śara|saṃtaptaṃ, niḥśvasantaṃ punaḥ punaḥ.  
 parājite tataḥ śūre Drupadasya sute prabho  
 vyadravat Pāṇḍavī senā vadhyamānā samantataḥ.

SAMJAYA uvāca:

27.1 ŚVET'|ĀŚVO 'THA, mahā|rāja, vyadhamat tāvakaṃ balam,  
 yathā vāyuḥ samāsādyā tūla|rāśim samantataḥ.  
 pratyudyayus Trigartās taṃ, Śibayaḥ Kauravaiḥ saha,  
 Śālvāḥ, saṃśaptakās c' āiva, Nārāyaṇa|balaṃ ca tat.  
 Satyasenaś, Candradevo, Mitradevaḥ, Sutaṃjayaḥ,  
 Sauśrutiś, Citrasenaś ca, Mitravarmā ca, Bhārata,  
 Trigarta|rājaḥ samare bhrātṛbhiḥ parivāritah,  
 putraiś c' āiva mah"|ṛṣv|āsair nānā|śastra|viśāradair,  
 27.5 vyasṛjanta śara|vrātān kiranto 'rjunam āhave;  
 abhyavartanta sahasā, vāry|oghā iva sāgaram.

Drenched with blood after brutally wounding one another, they appeared like a pair of bulls who'd struck one another with their horns. Expending great effort to kill one another, both mighty warriors moved about on their chariots there in thousands of circular maneuvers. In that battle, great king, Krita-varman pounded Príshata's grandson\* with seventy stone-sharpened arrows with golden nocks. Next in that clash the Bhoja,\* the finest of champions, speedily shot his terrible, life-ending arrow. It struck Shikhándin and he immediately fell into a stupor and suddenly collapsed against the pole of his banner in a thorough daze. Scorched by the arrows of Hrídika's son and gasping again and again, that fine chariot-warrior was quickly carried away from the battle by his chariot driver. 26.35

After Drúpada's heroic son had been defeated, powerful lord, the Pándava army fled as they were struck from all sides.

SÁNJAYA said:

THE MAN WITH white horses\* then broke up your army, great king, like the wind assailing a pile of cotton and scattering it everywhere. The Tri·gargas and Shibis with the Káuravas alongside, and the Shalvas, oath-bound warriors and the Naráyana division, counter-attacked. Satya-sena, Chandra-deva, Mitra-deva, Sutan-jaya, Sáushruti, Chitra-sena, Mitra-varman, and the king of the Tri·gargas\* surrounded in the conflict by his brothers and sons who were mighty archers skilled with various weapons, Bhárata, sent forth swarms of arrows and covered Árjuna in the battle. Quickly they attacked him, like a flood of water the sea. 27.1 27.5

te tv Arjunam samāsādyā yodhāḥ śata|sahasraśaḥ  
 agacchan vilayaṃ sarve, Tārksyaṃ dr̥ṣṭv” ēva pannagāḥ.  
 te hanyamānāḥ samare n’ ājahuḥ Pāṇḍavaṃ raṇe,  
 hanyamānā, mahā|rāja, śalabhā iva pāvakaṃ.

27.10 Satyasenas tribhir bāṇair vivyādha yudhi Pāṇḍavam,  
 Mitradevas tri|ṣaṣṭyā tu, Candrasenaś tu saptabhiḥ,  
 Mitravarmā tri|saptatyā, Sauśrutiś c’ āpi saptabhiḥ,  
 Śatruṃjayaś tu viṃśatyā, Suśarmā navabhiḥ śaraiḥ.  
 sa viddho bahubhiḥ saṃkhye prativivyādha tān nṛpān.  
 Sauśrutiṃ saptabhir viddhvā, Satyasenaṃ tribhiḥ śaraiḥ,  
 Śatruṃjayaṃ ca viṃśatyā, Candradevaṃ tath” āṣṭabhiḥ,  
 Mitradevaṃ śaten’ āiva, Śrutasenaṃ tribhiḥ śaraiḥ,  
 navabhir Mitravarmāṇaṃ, Suśarmāṇaṃ tath” āṣṭabhiḥ,  
 Śatruṃjayaṃ ca rājānaṃ hatvā tatra śilā|śitaiḥ,  
 Sauśruteḥ sa|śīras|trāṇaṃ śiraḥ kāyād apāharat.  
 tvaritaś Candradevaṃ ca śarair ninye Yama|kṣayam.  
 tath” êtarān, mahā|rāja, yatamānān mahā|rathān  
 pañcabhiḥ pañcabhir bāṇair ek’|âikaṃ pratyavārayat.

27.15 Satyasenas tu saṃkruddhas tomaraṃ vyasṛjan mahat  
 samuddiśya raṇe Kṛṣṇaṃ, siṃha|nādaṃ nanāda ca.  
 sa nirbhidyā bhujaṃ savyaṃ Mādhavasya mah”|ātmanaḥ,  
 ayas|mayo hema|daṇḍo jagāma dharaṇīm tadā.  
 Mādhavasya tu viddhasya tomareṇa mahā|raṇe  
 pratodaḥ prāpatadd hastād, raśmayaś ca, viśāṃ pate.  
 Vāsudevaṃ vibhinn’|âṅgaṃ dr̥ṣṭvā, Pārtho Dhanamjayah  
 krodham āhārayat tīvraṃ Kṛṣṇaṃ c’ êdam uvāca ha:  
 «prāpay’ āśvān, mahā|bāho, Satyasenaṃ prati, prabho,  
 yāvad enaṃ śarais tikṣṇair nayāmi Yama|sādanam!»

But after attacking Áṛjuna in the hundreds and thousands, all those warriors melted away like snakes after spying Tarkshya. Though they were being massacred in combat, they did not leave Áṛjuna in the battle, great king, just as moths can't leave a fire though it kills them.

Satya-sena wounded the Pándava in battle with three arrows, Mitra-deva with sixty-three, Chandra-sena with seven, Mitra-varman with seventy-three, Sáushruti with seven, Shatrun-jaya with twenty and Sushárman with nine arrows. Wounded in battle by many arrows, Áṛjuna wounded those 27.10  
princes in return. Having wounded Sáushruti with seven arrows, Satya-sena with three, Shatrun-jaya with twenty, Chandra-deva with eight, Mitra-deva with a hundred, Shruta-sena with three, Mitra-varman with nine, Sushárman with eight, and after killing King Shatrun-jaya there with his stone-sharpened arrows, he removed Sáushruti's head from his body along with its helmet. Moving quickly, he sent Chandra-deva to Yama's house with arrows. And one by one he warded off those other mighty warriors attacking him, great king, with five arrows each.

But Satya-sena was furious and, pointing his massive 27.15  
lance at Krishna in the battle, hurled it at him and roared a lion's roar. That golden staff made of iron wounded great Mádhava's left hand and then fell to earth. Wounded in the great battle by that lance, Mádhava's whip fell from his hand, as did his reins, lord of the people. Seeing Vasu-déva's arm torn open, Pritha's son Dhanan-jaya marshalled his anger and impulsively said this to Krishna: "Direct the horses closer to Satya-sena, powerful man of mighty arms, so that I can send him to Yama's house with sharp arrows!"

27.20 pratodaṃ gr̥hya so 'nyat tu, raśmīn api yathā purā,  
vāhayāṃ āsa tān aśvān Satyasena|ratham prati.  
Viṣvaksenaṃ tu nirbhinnaṃ dṛṣṭvā, Pārtho Dhanamjayah  
Satyasenaṃ śarais tīkṣṇair vārayitvā mahā|rathah,  
tataḥ su|niśitair bhallai rājñas tasya mahac chirah  
kuṇḍal'ḥ|ōpacitaṃ kāyāc cakarta pṛtan"ḥ|āntare.  
tan nikṛtya śitair bāṇair Mitravarmāṇam ākṣipat,  
vatsa|dantena tīkṣṇena, sārathim c' āsya, mārīṣa.

tataḥ śara|śatair bhūyaḥ saṃśaptaka|gaṇān balī  
pātayāṃ āsa saṃkruddhaḥ śataśo 'tha sahasraśaḥ.  
27.25 tato rajata|puṅkhena, rājañ, śīrṣaṃ mah"ḥ|ātmanaḥ  
Mitrasenasya ciccheda kṣurapreṇa mahā|rathah,  
Suśarmāṇaṃ su|saṃkruddho jatru|deśe samāhanat.

tataḥ saṃśaptakāḥ sarve parivārya Dhanamjayam  
śastr'ḥ|āughair mamṛduḥ kruddhā, nādayanto diśo daśa.  
abhyarditas tu taj Jiṣṇuḥ Śakra|tulya|parākramaḥ  
Aindram astram a|mey'ḥ|ātmā prāduś cakre mahā|rathah.  
tataḥ śara|sahasrāṇi prādur āsan, viśāṃ pate.

dhvajānāṃ chidyamānānāṃ, kārmukāṇāṃ ca, marīṣa,  
rathānāṃ sapatākānāṃ, tūṇīrāṇāṃ yugaiḥ saha,  
27.30 akṣāṇāṃ, atha yoktrāṇāṃ, cakrāṇāṃ raśmibhiḥ saha,  
kūbarāṇāṃ, varūthānāṃ, pṛṣatkānāṃ ca saṃyuge,  
aśvānāṃ patatāṃ c' āpi, prāsānāṃ ṛṣṭibhiḥ saha,  
gadānāṃ, parighāṇāṃ ca śakti|tomara|paṭṭisaiḥ,  
śata|ghnīnāṃ sa|cakrāṇāṃ, bhujānāṃ c' ōrubhiḥ saha,

Grabbing another whip, as he had already reins, he drove 27.20  
 their horses close to Satya-sena's chariot. Looking at Vi-  
 shvak-sena\* wounded, Pritha's son Dhanan-jaya, a mighty  
 warrior, enveloped Satya-sena with his sharp arrows. With  
 very sharp broad arrows he then cut the king's massive  
 earring-covered head from his body in the midst of his army.  
 Humiliating him, he struck Mitra-varman with sharp ar-  
 rows and his chariot-driver with a sharp calf-toothed arrow,  
 dear friend.

Thereafter, with hundreds more arrows, that enraged and  
 powerful man felled hordes of oath-bound warriors by the  
 hundreds and then by the thousands. Next, king, the mighty 27.25  
 warrior severed the head of great Mitra-sena with a razor-  
 edged arrow having a nock of silver and, thoroughly en-  
 raged, struck Sushárman around his collar-bone.

All the oath-bound warriors then surrounded Dhanan-  
 jaya and pounded him in rage with waves of their weapons,  
 filling all areas with their cries. But, punished by them, Ji-  
 shnu, a mighty warrior with courage the equal of Shakra's  
 and a soul beyond measure, revealed his Aindra weapon and  
 thousands of arrows appeared from it, lord of the people.

Then a massive noise could be heard all over the place, 27.30  
 lord of the people, of banners and bows breaking up as  
 well as chariots with their flags, quivers and yokes, dear  
 friend, and their axles, yoking-straps, wheels, reins, yoking-  
 poles and guards, and of arrows in the battle, of falling  
 horses, darts, javelins, clubs, iron bludgeons, spears, lances  
 and tridents, and *shata-ghnis* with discusses and arms along  
 with shins, of necklaces and *ángada* and *keyúra* armlets, dear  
 friend, of pearl necklaces and gold collars, and of armor,

kaṇṭha|sūtr'āṅgadānām ca, keyūrāṇām ca, mārīṣa,  
hārāṇām, atha niṣkāṇām, tanu|trāṇām ca, Bhārata,  
chatrāṇām, vyajanānām ca, śirasām mukuṭaiḥ saha,  
aśrūyata mahāñ śabdas tatra tatra, viśām pate.

sa|kuṇḍalāni, sv|akṣīṇi, pūrṇa|candra|nibhāni ca  
27.35 śīrāṃsy urvyām adṛśyanta, tārā|jālam iv' āmbare.

su|sragvīṇi, su|vāsāṃsi, candanen' ōkṣitāni ca  
śārīrāṇi vyadṛśyanta nihatānām mahi|tale,  
gandharva|nagar'ākāraṃ ghoram āyodhanaṃ tadā.

nihatai rāja|putrais ca, kṣatriyaiś ca mahā|balaiḥ,  
hastibhiḥ patitaiś c' āiva, turamgaiś c' ābhavan mahi  
a|gamyā|rūpā samare, viśīrṇair iva parvataiḥ.  
n' āsīc cakra|pathas tatra Pāṇḍavasya mah'ātmanah,  
nighnataḥ śātravān bhallair, hasty|aśvam c' āsyato mahat.  
ā tuṅgād iva sīdanti ratha|cakrāṇi, mārīṣa,

27.40 caratas tasya saṃgrāme tasmīl lohita|kardame.

sīdamānāni cakrāṇi samūhus turagā bhṛśam  
śrameṇa mahatā yuktā, mano|māruta|raṃhasaḥ.

vadhyamānaṃ tu tat sainyam Pāṇḍu|putreṇa dhanvinā  
prāyaśo vimukhaṃ sarvaṃ n' āvatiṣṭhata saṃyuge.  
tāñ jivā samare Jīṣṇuḥ saṃśaptaka|gaṇān bahūn,  
virarāja tadā Pārtho, vidhūmo 'gnir iva jvalan.



Bhárata, and of parasols and fans, and of heads along with their crowns.

Resembling full moons with their earrings and beautiful eyes, the heads lying on the ground appeared like a constellation of stars in the sky. Wearing beautiful garlands, beautiful clothes and sprinkled with sandal powder, the bodies of those slaughtered were clearly visible on the ground, the horrific battlefield appearing like a city of the *gandhárvas*. 27.35

The ground became impassable in the battle with slain princes and immensely powerful kshatriyas, and with fallen elephants and horses, as though it were covered with crumbling mountains. There was no way through there for the wheels of the great Pándava as he slaughtered enemies and shot massive elephants and horses with broad arrows. As he careered about in the battle, the wheels of his chariot sunk down into that red soil nearly to their highest points, dear friend. His horses, that were as fast as wind and thought, powerfully dragged those sinking wheels, working together with great effort. 27.40

But, while it was being slaughtered by Pandu's bow-wielding son, almost the entire army turned away and didn't remain in the battle, Bhárata. After conquering many divisions of the oath-bound warriors in battle, Pritha's son Jishnu then shone forth like a burning smokeless fire.

SAMJAYA uvāca:

- 28.1 YUDHIṢṬHIRAṂ, mahā|rāja, viṣṛjantaṁ śarān bahūn  
svayaṁ Duryodhano rājā pratyagr̥hṇād a|bhītavat.  
tam āpatantaṁ sahasā tava putraṁ mahā|ratham  
Dharma|rājo drutaṁ viddhvā, «tiṣṭha! tiṣṭh'! ēti» c' ābravīt.  
sa tu taṁ prativivyādha navabhir niśitaiḥ śaraiḥ,  
sārathiṁ c' āsya bhallena bhṛṣaṁ kruddho 'bhyatādayat.

tato Yudhiṣṭhiro, rājan, svarṇa|puṅkhān śilīmukhān  
Duryodhanāya cikṣepa trayo|daśa śilā|śītān.

- 28.5 caturbhiś caturo vāhāṃs tasya hatvā mahā|rathaḥ  
pañcamena śiraḥ kāyāt sārathēś ca samākṣipat.  
ṣaṣṭhena tu dhvajam rājñāḥ, saptamena tu karmukam,  
aṣṭamena tathā khadgaṁ pātayām āsa bhū|tale;  
pañcabhir nṛ|patiṁ c' āpi Dharma|rājo 'rdhayad bhṛṣam.

hat'|śvāt tu rathāt tasmād avaplutya sutas tava  
uttamaṁ vyasanaṁ prāpto bhūmāv ev' āvatiṣṭhata.  
taṁ tu kṛcchra|gataṁ dṛṣṭvā, Karṇa|Drauṇi|Kṛp'|ādayaḥ  
abhyavartanta sahasā, parīpsanto nar'|ādhipam.  
atha Pāṇdu|sutāḥ sarve parivārya Yudhiṣṭhiram

- 28.10 abhyayuh samare, rājāṃs. tato yuddham avartata!

tatas tūrya|sahasrāṇi prāvādyanta mahā|mṛdhe;  
tataḥ kilakilā|śabdāḥ prādur āsan, mahī|pate,  
yatr' ābhyagacchan samare Pañcālāḥ Kauravaiḥ saha.  
narā naraiḥ samājagmur, vāraṇā vara|vāraṇaiḥ,  
rathāś ca rathibhiḥ sārdham, hayāś ca haya|sādibhiḥ.  
dvaṁdvāny āsan, mahā|rāja, prekṣaṇīyāni saṁyuge,  
vividhāny apy a|cintyāni, śastravanty uttamāni ca.

SÁNJAYA said:

GREAT KING, King Duryódhana himself fearlessly opposed Yudhi-shthira, who was releasing many arrows at him. The King of Law immediately wounded your son, as that mighty warrior abruptly attacked him, and yelled "Stand! Stand your ground!" But Duryódhana wounded him in return with nine sharp arrows and, in rage, brutally wounded Yudhi-shthira's charioteer with a broad arrow. 28.1

Then, king, Yudhi-shthira dispatched thirteen stone-sharpened arrows with nocks of gold at Duryódhana. That mighty warrior slaughtered his four horses with four arrows and with a fifth cut the head from his driver's body. With a sixth he dropped the king's banner to the ground, with a seventh his bow and with an eighth his sword. What's more, the King of Law brutally struck the king with five arrows. 28.5

Its horses slain, your son leapt from his chariot and stood on the ground in a most dangerous predicament. But Karna, Drona's son, Kripa and others saw that he was in danger and suddenly attacked aiming to reach that ruler of men. All of Pandu's sons then surrounded Yudhi-shthira and followed him into battle, king. Then the battle began! 28.10

Thousands of instruments were played in that great battle, lord of the earth, and sounds of battle cries then became audible where the Panchálas met with the Káuravas in battle. Men collided with men, elephants with fine elephants, chariots with chariot-warriors, and horses with horse-riders. There were various spectacular weapon duels in that battle, great king, that were inconceivable and of the highest quality. All those super-fast heroes fought brilliantly, nimbly and properly in combat as they tried to kill one another.

te śūrāḥ samare sarve citraṃ, laghu ca, suṣṭhu ca  
ayudhyanta mahā|vegāḥ paraspara|vadh'|āiṣiṇaḥ.

28.15 anyonyaṃ samare jaghnur yodha|vratam anuṣṭhitāḥ,  
na hi te samaraṃ cakruḥ prṣṭha|to vai kathaṃ cana.

muhūrtam eva tad yuddham āsīn madhura|darśanam;  
tata unmattavad, rājan, nirmalyādāṃ avartata!  
rathī nāgaṃ samāsādyā, dārayan nīṣitaiḥ śaraiḥ,  
preṣayāṃ āsa Kālāya śaraiḥ saṃnata|parvabhiḥ.  
nāgā hayān samāsādyā, vikṣipanto bahūn raṇe,  
dārayāṃ āsur atyugraṃ tatra tatra tadā tadā.  
hay'|ārohās ca bahavaḥ parivārya hay'|ōttamān,  
tala|śabda|ravāṃś cakruḥ saṃpatantas tatas tataḥ.

28.20 dhāvamānāṃś tatas tāṃś tu dravamāṇān mahā|gajān  
pārśvataḥ prṣṭhataś c' āiva nijaghnur haya|sādināḥ.  
vidrāvya ca bahūn aśvān nāgā, rājan, mad'|ōtkatāḥ;  
viṣāṇaiś c' āpare jaghnur, mamṛduś c' āpare bhṛśam.  
ś'|āśv'|ārohāṃś ca turagān viṣāṇair vivyadhū ruṣā,  
apare cikṣipur vegāt pragṛhy' ātibalās tadā.  
pādātair āhatā nāgā vivareṣu samantataḥ  
cakrur āta|svaraṃ ghoraṃ, dudruvuś ca diśo daśa.

padātīnāṃ tu sahasā pradrutānāṃ mah"|āhave,  
utsrjy' ābharaṇaṃ tūrṇam avavavrū raṇ'|ājire;

28.25 nimittaṃ manyamānās tu pariṇāmya mahā|gajāḥ,  
jagṛhur bibhiduś c' āiva citrāṇy ābharaṇāni ca.  
tāṃś tu tatra prasaktān vai parivārya padātayaḥ  
hasty|ārohān nijaghnus te mahā|vegā bal'|ōtkatāḥ.

They killed one another in combat observing the vow of 28.15  
the warrior, for never did they do battle from behind.

For a brief period the battle had seemed amiable. Then,  
as if through madness, king, it turned lawless! A chariot-  
warrior assailed an elephant and, tearing it apart with sharp  
arrows, sent it to Death with smooth-jointed arrows. Ele-  
phants attacked horses, throwing many aside in the battle,  
and time and again fiercely tore them to shreds all over  
the place. And many horsemen surrounding the most su-  
perb horses yelled and clapped their hands as they rushed 28.20  
at them from every direction. As those horses fled and huge  
elephants ran off as well, horsemen slaughtered them from  
the side and from behind. And ruttish elephants dispersed  
many horses, king; some slaughtered them with their tusks  
and others brutally trampled them. Some elephants furi-  
ously pierced horses and horsemen with their tusks, and  
then other very powerful elephants seized them and wildly  
threw them about. Struck by foot-soldiers where they were  
exposed on all sides, elephants trumpeted horrific bellows  
of pain and fled to the ten directions.

Massive elephants quickly surrounded the ornaments of  
foot-soldiers who'd suddenly fled and left them behind on  
the battlefield. Their riders regarding this as an omen, they 28.25  
bent down, pierced and grabbed those beautiful ornaments.  
Very fast foot-soldiers proud of their strength surrounded  
them while they were engrossed in those ornaments and  
slaughtered their elephant-riders.

apare hastibhir hastaiḥ khaṃ vikṣiptā mah”āhave,  
nipatanto viṣāṇ’|āgrair bhṛśaṃ viddhāḥ su|śikṣitaiḥ.  
apare sahasā gr̥hya viṣāṇair eva sūditāḥ;  
sen”|āntaraṃ samāsādyā ke cit tatra mahā|gajaiḥ  
kṣuṇṇa|gātrā, mahā|rāja, vikṣipya ca punaḥ punaḥ,  
apare vyajanān’ īva vibhrāmya nihatā mṛdhe.

28.30 puraḥ|sarās ca nāgānām apareṣāṃ, viṣāṃ pate,  
śarīraṇy atividhāni tatra tatra raṇ’|ājire.

pratimāneṣu, kumbheṣu, danta|veṣṭeṣu c’ apare  
nigṛhītā bhṛśaṃ nāgāḥ prāsa|tomara|śaktibhiḥ;  
nigṛhya ca gadāḥ ke cit pārśva|sthair bhṛśa|dāruṇaiḥ  
rath’|āśva|sādibhis tatra saṃbhinnā nyapatan bhuvi.

sa|hayāḥ sādīnās tatra tomareṇa mahā|mṛdhe  
bhūmāv amṛdnan vegena sa|carmāṇaṃ padātinam.  
tathā s’|āvaraṇān kāmś cit tatra tatra, viṣāṃ pate,  
rathān nāgāḥ samāsādyā parigr̥hya ca, mārīṣa,  
28.35 vyākṣipan sahasā tatra ghora|rūpe bhayānake.  
nārācair nihatās c’ āpi gajāḥ petur mahā|balaḥ,  
parvatasy’ ēva śikharaṃ vajra|rugnaṃ mahī|tale.

yodhā yodhān samāsādyā muṣṭibhir vyahanan yudhi;  
keśeṣv anyonyam ākṣipya cikṣipur bibhiduś ca ha.  
udyamya ca bhujān anye, nikṣipya ca mahī|tale  
padā c’ ōraḥ samākramya sphurato ’pāharac chirāḥ.

In that huge battle, others were flung into the sky by well-trained elephants with their trunks and brutally pierced as they fell with the points of their tusks. Others were violently seized and killed with their tusks. Some there sailing into the midst of the army had their bodies trampled by massive elephants and were thrown about again and again. Others were whirled about like fans and slaughtered in the battle. And some here and there on the battlefield who attended to other elephants, lord of the people, had badly lacerated bodies. 28.30

And other elephants were brutally curtailed by darts, lances and spears in the area between their tusks, in their globes and in their gums. And after being so curtailed and deeply wounded by the terribly brutal chariots, horses and horsemen positioned at their flanks, some elephants collapsed onto the ground.

In that great battle, horsemen on horses violently pounded shield-bearing foot-soldiers into the earth with their lances. Similarly, lord of the earth, after attacking some armored warriors here and there and seizing them, dear friend, elephants ferociously stretched them out into terrible, hideous shapes. Moreover, powerful elephants struck by iron arrows fell down like a mountain peak shattered by a thunderbolt falling to the surface of the earth. 28.35

Warriors assailing warriors in the battle struck out with their fists. Dragging one another down by the hair, they struck and stabbed each other. And others raised their arms and threw their struggling enemies down on the ground and, stepping on their chests with a foot, removed their heads.

patataś c' āparo, rājan, vijahār' āsinā śirah;  
jīvataś ca tath" āiv' ānyaḥ śastraṃ kāye nyamajjayat.  
muṣṭi|yuddhaṃ mahac c' āsīd yodhānāṃ tatra, Bhārata,  
28.40 tathā keśa|grahaś c' ōgro, bāhu|yuddhaṃ ca bhairavam.  
samāsaktasya c' ānyena, a|vijñātas tath" āparaḥ  
jahāra samare prāṇān nānā|śastrair an|ekadhā.  
saṃsakteṣu ca yodheṣu, vartamāne ca saṃkule,  
kabandhāny utthitāni syuḥ śataśo 'tha sahasraśaḥ.  
śoṇitaiḥ sicyamānāni śastrāṇi kavacāni ca  
mahā|raṅg'ānuraktāni vastrāṇ' īva cakāśire.

evam etan mahā|yuddhaṃ dāruṇaṃ, śastra|saṃkulam,  
unmatta|Gaṅgā|pratimaṃ śabden' āpūrayaj jagat.  
n' āiva sve, na pare, rājan, vijñāyante śar'|āturāḥ;  
28.45 yoddhavyam, iti yudhyante rājāno jaya|grddhinaḥ.  
svān sve jaghnur, mahā|rāja, parāṃś c' āiva samāgatān.  
ubhayoḥ senayor vīrair vyākulaṃ samapadyata.  
rathair bhagnair, mahā|rāja, vāraṇaiś ca nipātitaḥ,  
hayaiś ca patitais tatra, naraiś ca vinipātitaḥ,  
a|gamya|rūpā pṛthivī kṣaṇena samapadyata;  
kṣaṇen' āsīn, mahī|pāla, kṣata|j'āugha|pravartinī.

Pāñcālān ahanat Karṇas, Trigartāṃś ca Dhanamjayah,  
Bhīmasenaḥ Kurūn, rājan, hasty|anikaṃ ca sarvaśaḥ.  
evam eṣa kṣayo vṛttaḥ Kuru|Pāṇḍava|senayoh  
apar'|āhṇe, mahā|rāja, kāṅkṣatām vipulaṃ yaśaḥ.



And another warrior severed the head of a fallen warrior with his sword, king. Similarly another plunged his weapon into the body of a warrior who still lived. There was a tremendous fist fight among the warriors there, Bhárata, and there was savage hair pulling and terrible arm to arm combat. 28.40

And a warrior took the life of another in battle with many various weapons while he was occupied with someone else and didn't notice him. And while those warriors thronged together and that battle unfolded, headless trunks were mounting by the hundred and then by the thousand. Weapons and armor soaked with blood shone brilliantly like cloth dyed deep red.

This massive and cruel battle teeming with weapons filled the world with its sound, like the roaring Ganga. Tormented by arrows, king, warriors could make out neither their own men nor their enemies. Eager for victory, kings fought whom they reckoned ought to be fought. They slaughtered whomever they encountered, great king, whether they were their own men or their enemies. The earth became filled with heroes of both armies. 28.45

With broken chariots, destroyed elephants, fallen horses and annihilated men, great king, in an instant the ground became impassable. In an instant, king, it flowed with rivers of blood.

Karna slaughtered the Panchálas, Dhanan·jaya the Trigartas and Bhima·sena the Kurus and a complete elephant division, king. This massacre of the Kuru and Pándava armies took place in that afternoon, great king, as both sought to extend their fame.

DHṚTARĀṢṬRA uvāca:

29.1 ATITĪVRĀṆI DUḤKHĀNI duḥ|sahāni bahūni ca  
 tvatto 'haṃ, Saṃjay', āsrauṣaṃ putrāṇāṃ c' āiva saṃkṣayam.  
 yathā tvaṃ me kathayase, yathā yuddham avartata,  
 na santi, sūta, Kauravyā iti me niścītā matiḥ.  
 Duryodhanaś ca virathaḥ kṛtas tatra mahā|rathaḥ;  
 Dharma|putraḥ kathaṃ cakre? tasya vā nṛ|patiḥ katham?  
 apar'āhṇe kathaṃ yuddham abhaval loma|harṣaṇam?  
 tan mam' ācakṣva tattvena, kuśalo hy asi, Saṃjaya!

SAMJAYA uvāca:

29.5 saṃsakteṣu tu sainyeṣu vadhyamāneṣu bhāgaśaḥ,  
 ratham anyam samāsthāya putras tava, viśaṃ pate,  
 krodhena mahatā yuktaḥ, sa|viṣo bhuja|go yathā,  
 Duryodhanaḥ samālakṣya Dharma|rājaṃ Yudhiṣṭhiram,  
 provāca sūtaṃ, «tvarito yāhi! yāh'! iti» Bhārata,  
 «tatra mām prāpaya kṣipraṃ, sārathe, yatra Pāṇḍavaḥ  
 dhriyamāṇ'ātapatreṇa rājā rājati daṃśitaḥ!»  
 sa sūtaś codito rājñā rājñāḥ syandanam uttamam  
 Yudhiṣṭhirasy' ābhimukhaṃ preṣayām āsa saṃyuge.  
 tato Yudhiṣṭhiraḥ kruddhaḥ, prabhinna iva kuñjaraḥ,  
 29.10 sārathiṃ codayām āsa, «yāhi yatra Suyodhanaḥ!»  
 tau samājagmatur vīrau bhrātaraḥ ratha|sattamaḥ!  
 sametya ca mahā|vīrau saṃrabdhau, yuddha|dur|madaḥ,  
 vavarṣatur mah"ḥ|ēṣv|āsau śarair anyonyam āhave.

## KARNA THE GENERAL, DAY ONE

DHRITA-RASHTRA said:

I HAVE HEARD from you, Sánjaya, about many exceedingly bitter and unbearable difficulties, and about the annihilation of my sons. In as much as this battle took place as you related it to me, herald, I am convinced that the Kaurávyas are no more. The mighty warrior Duryódhana was stripped of his chariot there. How did Dharma's son\* do that? And what did the king do to him? Was the battle that afternoon hair-raising? Explain this to me truthfully, Sánjaya, for you're good at this! 29.1

SÁNJAYA said:

While those armies massed together were being slaughtered bit by bit, your son, mounting another chariot, lord of the people, was filled with enormous anger like a snake with poison. Bhárata, Duryódhana spotted Yudhi-shthira, the King of Law, and said to his charioteer, "Go! Go quickly! Driver, take me immediately to where the armor-clad Pándava king shimmers with his umbrella remaining above him!" 29.5

As directed by the king, the charioteer drove the king's superb chariot towards Yudhi-shthira in the battle. Then Yudhi-shthira, raging like an elephant in rut, urged his charioteer, "Go to where Suyódhana is!" 29.10

That pair of heroes came together, brothers and superb warriors! And once they'd come together in battle, those great heroes—furious and mighty battle-mad archers!—showered one another with arrows.

tato Duryodhano rājā dharmā|śīlasya, mārīṣa,  
 śīlā|śītena bhallena dhanuś ciccheda saṃyuge.  
 taṃ n' āmr̥ṣyata saṃkruddho hy avamānaṃ Yudhiṣṭhiraḥ.  
 apavidhya dhanuś chinnaṃ krodha|saṃrakta|locanaḥ,  
 anyat kārmukam ādāya Dharma|putraś camū|mukhe,  
 Duryodhanasya ciccheda dhvajam kārmukam eva ca.

29.15 ath' ānyad dhanur ādāya  
 prāvidhyata Yudhiṣṭhiram.

tāv anyonyaṃ su|saṃkruddhau  
 śastra|varṣāṇy amuñcatām,  
 siṃhāv iva su|saṃrabdhaḥ paraspara|jigīṣayā.  
 jaghnatus tau raṇe 'nyonyaṃ, nardamānau vṛṣāv iva,  
 antaraṃ mārgamāṇau ca ceratus tau mahā|rathau.  
 tataḥ pūrṇ'āyat'ōtsr̥ṣṭaiḥ śarais tau tu kṛta|vraṇau  
 virejatur, mahā|rāja, kiṃśukāv iva puṣpitaḥ.

tato, rājan, vimuñcantau siṃha|nādān muhur muhuḥ,  
 talayoś ca tathā śabdān, dhanuṣaś ca mah"āhave,  
 śaṅkha|śabda|varāṃś c' āiva cakratus tau nar'ēśvarau.

29.20 anyonyaṃ tau, mahā|rāja, pīḍayāṃ cakratur bhṛṣam.  
 tato Yudhiṣṭhiro rājā tava putraṃ śarais tribhiḥ  
 ājaghān' ōrasi kruddho vajra|vegair, dur|āsadaḥ.

prativivyādha taṃ tūrṇam tava putro mahī|patih  
 pañcabhir niśitair bāṇaiḥ svarṇa|puṅkhaiḥ śīlā|śītaiḥ.  
 tato Duryodhano rājā śaktiṃ cikṣepa, Bhārata,  
 sarva|pārasavīm, tīkṣṇām, mah"ōlkā|pratimām tadā.  
 tām āpatantīm sahasā Dharma|rājaḥ śitaiḥ śaraiḥ  
 tribhiś ciccheda sahasā, taṃ ca vivyādha pañcabhiḥ.

Then in that encounter, dear friend, King Duryódhana splintered the bow of that man who was disposed towards the law\* with a stone-sharpened broad arrow. Enraged, Yudhi-shthira didn't put up with this humiliation. Discarding his splintered bow and his eyes red with rage, in the vanguard of his army Dharma's son grabbed another bow and cut down Duryódhana's banner and his bow as well. Duryódhana then grabbed another bow and wounded Yudhi-shthira. 29.15

Infuriated, those two let loose showers of weapons at one another; they were like a pair of furious lions, each desperate to defeat the other. Bellowing like a pair of bulls, the mighty warriors struck one another in the battle and careered about searching for an opening. Wounded by arrows released from their fully bent bows, great king, the pair of them glowed like *kínshuka* trees in blossom.

Then, letting go lions' roars again and again, king, the two lords of men in that colossal battle clapped their hands, twanged their bows and blew excellent sounds from their conches. Great king, they brutally punished one another. Then in fury King Yudhi-shthira struck your son in the chest with three irresistible arrows that were as fast as lightning bolts. 29.20

Your son the king quickly wounded him in return with five sharp stone-sharpened arrows with nocks of gold. Then, Bhárata, King Duryódhana hurled his keen spear that was made entirely of iron and was like a massive meteor. With three sharp arrows the King of Law immediately cut down that spear as it speedily flew towards him and wounded Duryódhana with five. That noisy, golden-shafted spear then fell

nipapāta tataḥ s” ātha svarṇa|daṇḍā mahā|svanā,  
29.25 nipatantī mah”|ōlk” ēva vyarājac chikhi|saṃnibhā.

śaktim vinihatām dr̥ṣṭvā putras tava, viśām pate,  
navabhir niśitair bhallair nijaghāna Yudhiṣṭhiram.  
so ’tividhho balavatā śatruṇā śatru|tāpanaḥ  
Duryodhanaṃ samuddiśya bāṇaṃ jagrāha sa|tvaraḥ.  
samādhatta ca taṃ bāṇaṃ dhanur|madhye mahā|balaḥ,  
cikṣepa ca, mahā|rāja, tataḥ kruddhaḥ parākramī.  
sa tu bāṇaḥ samāsādyā tava putraṃ mahā|ratham,  
vyāmohayata rājānaṃ, dharaṇīm ca dadāra ha.

tato Duryodhanaḥ kruddho gadām udyamya vegitaḥ  
29.30 vidhitsuḥ kalahasy’ āntam Dharma|rājam upādravat.  
tam udyata|gadaṃ dr̥ṣṭvā, daṇḍa|hastam iv’ Āntakam,  
Dharma|rājo mahā|śaktim prāhiṇot tava sūnave,  
dīpyamānām, mahā|vegām, mah”|ōlkām jvalitām iva.  
ratha|sthaḥ sa tayā vidhho varma bhittvā stan’|āntare,  
bhṛśaṃ saṃvigna|hṛdayaḥ papāta ca mumoha ca.

Bhīmas tam āha ca tataḥ pratijñām anucintayan,  
«n’ āyaṃ vadhyas tava nṛpa! ity» uktaḥ sa nyavartata.

tatas tvaritam āgamyā Kṛtavarmā tav’ ātmajam  
pratyapadyata rājānaṃ nimagnaṃ vyasan’|ārṇave.  
29.35 gadām ādāya Bhīmo ’pi hema|paṭṭa|pariṣkṛtām  
abhidudrāva vegena Kṛtavarmānaṃ āhave.

evaṃ tad abhavad yuddhaṃ tvadīyānām paraiḥ saha  
apar’|āhṇe, mahā|rāja, kāṅksatām vijayaṃ yudhi.

down and, as it fell like a massive meteor, it glowed like the fire-god. 29.25

Seeing that spear struck down, lord of the people, your son pelted Yudhi-shthira with nine sharp broad arrows. Severely wounded by his enemy who was stronger than he, that enemy-scorcher hastily grabbed an arrow and aimed it at Duryódhana. That immensely powerful man fixed the arrow in the middle of his bow and then, great king, furious and showing his courage, dispatched it. After striking your son the king and stunning that mighty warrior, the arrow tore up the earth.

In rage Duryódhana impetuously raised his club and, intending to bring the fight to an end, ran at the King of Law. Seeing him with his club raised like Death holding his staff aloft, the King of Law hurled his massive spear at your son. It was tremendously fast and blazed like a huge burning meteor. It penetrated his armor and wounded Duryódhana in the center of the chest as he stood in his chariot. His heart palpitating wildly, he collapsed and fell unconscious. 29.30

Then Bhima recalled his vow\* and said to him, "The king is not yours to kill!" Once this had been said, Yudhi-shthira turned away.

Krita-varman quickly arrived and then brought back your son, the king, who'd sunk into a sea of distress. Grabbing his club that was fitted with golden binding, Bhima quickly pursued Krita-varman in the battle. 29.35

In this fashion, your men fought with their enemies on that afternoon, great king, seeking victory in battle.

SAMJAYA uvāca:

30.1 TATAḤ KARṆAṂ puras|kṛtya tvadīyā yuddha|dur|madāḥ  
punar āvṛtya saṁgrāmaṁ cakrur dev'|āsur'|ōpamam.

dvirada|nara|rath'|āśva|śaṅkha|śabdaiḥ  
parihṛṣitā, vividhaiś ca śastra|pātaiḥ,  
dvirada|ratha|padāti|sādi|saṁghāḥ  
parikupit'|ābhimukhāḥ prajaghnire te.  
śīta|paraśu|var'|āsi|paṭṭisair,  
iṣubhir aneka|vidhaiś ca sūditāḥ  
dvirada|ratha|hayā mah"āhave  
vara|puruṣaiḥ; puruṣās ca vāhanaiḥ.  
kamala|dina|kar'|ēndu|saṁnibhaiḥ  
sita|daśanaiḥ su|mukh'|ākṣi|nāsikaiḥ  
rucira|mukuṭa|kuṇḍalair mahī  
puruṣa|śīrobhir upastr̥tā babhau.

30.5 parigha|musala|śakti|tomarair,  
nakhara|bhuṣuṇḍi|gadā|śatair hataḥ,  
dvirada|nara|hayāḥ sahasraśo  
rudhira|nadī|pravahās tad"ābhavan.  
prahata|ratha|nar'|āśva|kuñjaram  
pratibhaya|darśanam ulbaṇa|vraṇam  
tad a|hita|hataṁ ābabhau balaṁ  
pitṛ|pati|rāṣṭram iva prajā|kṣaye.



SÁNJAYA said:

THEN YOUR TROOPS saluted Karna and, mad for battle, 30.1  
turned about again and engaged in a fight like that of the  
gods and demons.

Excited by the sounds of elephants, men, chariots, horses  
and conches, the divisions of elephants, chariots, foot-  
soldiers and horsemen faced their enemy in anger and struck  
out with blows from their various weapons. In that tremen-  
dous battle, elephants, chariots and horses were destroyed  
by excellent men with sharp axes, fine swords, tridents and  
many different arrows; and men too were killed by these  
vehicles of war.

The earth was luminous, strewn over with heads of men  
that were like lotus-flowers, the sun or the moon with their  
beautiful mouths, eyes and noses, brilliant crowns and ear-  
rings and their white teeth. Slaughtered by hundreds of 30.5  
iron bludgeons, maces, spears, lances, claw knives, *bhushú-*  
*ndis* and clubs, elephants, men and horses were carried away  
in their thousands by rivers of blood.

Its chariots, men, horses and elephants destroyed, its ap-  
pearance exciting fear and its wounds immense, the army  
looked like the realm of the lord of ancestors\* at the end of  
living things.

atha tava, nara|deva, sainikās,  
 tava ca sutāḥ sura|sūnu|saṁnibhāḥ,  
 a|mita|bala|puraḥ|sarā raṇe  
 Kuru|vṛṣabhāḥ Śini|putram abhyayuḥ.  
 tad atirucira|bhīmam ābabhau  
 puruṣa|var'|āśva|ratha|dvip'|ākulam,  
 lavaṇa|jala|samuddhata|svanam  
 balam asur'|āmara|sainya|sa|prabham.  
 sura|pati|sama|vikramas tatas  
 tridaśa|var'|āvaraḥ'|ôpamaṁ yudhi  
 dina|kara|karaṇa|prabhaiḥ pṛṣatkai  
 ravi|tanayo 'bhyahanac Chini|pravīram.

30.10 tam api sa|ratha|vāji|sārathim  
 Śini|vṛṣabho vividhaiḥ śarais tvaran  
 bhujaga|viṣa|sama|prabhai raṇe  
 puruṣa|varam samavāstṛṇot tadā.  
 Śini|vṛṣabha|śarair nipīditam  
 tava suhṛdo Vasuṣeṇam abhyayuḥ  
 tvaritam atirathā ratha'|ṛṣabham  
 dvirada|rath'|āśva|padātibhiḥ saha.  
 tad udadhi|nibham ādravad balaṁ  
 tvaritataraiḥ samabhidrutam paraiḥ  
 Drupada|suta|mukhais; tad" ābhavat  
 puruṣa|rath'|āśva|gaja|kṣayo mahān.  
 atha puruṣa|varau kṛt'|āhnikau  
 Bhavam abhipūjya yathā|vidhi prabhum  
 ari|vadha|kṛta|niścayau drutam  
 tava balaṁ Arjuna|Keśavau sṛtau.  
 jalada|ninada|nisvanam ratham  
 pavana|vidhūta|patāka|ketanam

Then, preceded by their immense army in the battle, god among men, those Kuru-bulls—your troops and your sons who seemed like sons of gods—attacked the son of a Shini.\* Teeming with elephants, chariots, horses and the finest men, its noise like an ocean swell and as magnificent as the immortal army of the gods, that army was luminous, its immense beauty terrible.

Then in that battle, with arrows that were as fabulous as the rays of the sun, the son of the Sun,\* who was equal in courage to the lord of the gods, struck the hero of the Shinis who resembled the younger brother of the best of the gods.\*

Then, moving quickly in the battle, the bull of the Shinis completely covered that excellent man, and his chariot, horses and charioteer as well, with various kinds of arrows that were equal in beauty to poisonous snakes. 30.10

With their elephants, chariots, horses and foot-soldiers, your great warrior allies quickly went over to Vasu-shena,\* that bull among warriors who'd been hurt by arrows from the bull of the Shinis. Resembling a cloud, that army ran towards him as it was attacked by even faster enemies led by Drúpada's son.\* Then there was a great massacre of men, chariots, horses and elephants.

Those excellent men Késhava and Árjuna, their daily rites completed after properly worshipping the lord Bhava, then quickly ran at your army, determined to destroy their enemies. With resolved minds their enemies watched that chariot approaching nearby with its white horses, sounding like the rumble of a cloud and its flag and banner blowing about in the wind.

sita|hayam upayāntam antikaṃ

kṛta|manaso dadṛśus tad” ārayaḥ.

30.15 atha visphārya Gāṇḍīvaṃ rathe nr̥tyann iv’ Ārjunaḥ

śara|saṃbādhām akarot khaṃ, diśaḥ, pradiśas tathā.

rathān vimāna|pratimān majjayan s’āyudha|dhvajān,

sa|sārathīm̐s tadā bāṇair, abhrāṇ’ iv’ ānilo, ’vadhīt.

gajān gaja|prayantīṃs ca vaijayanty|āyudha|dhvajān,

sādino ’śvāṃs ca, pattīṃs ca, śarair ninye Yama|kṣayam.

tam Antakam iva kruddham a|nivāryaṃ mahā|ratham  
Duryodhano ’bhyayād eko, nighnan bāṇair ajihma|gaiḥ.

tasy’ Ārjuno dhanuḥ, sūtaṃ, āśvān, ketum ca sāyakaiḥ  
hatvā saptabhir, ekena cchatraṃ ciccheda patriṇā.

30.20 navamaṃ ca samādhāya vyasṛjat prāṇa|ghātinam

Duryodhanāy’; ēṣu|varam taṃ Drauṇiḥ saptadh” ācchinat.

tato Drauṇer dhanuś chittvā, hatvā c’ āśva|rathāñ śaraiḥ,

Kṛpasy’ āpi tad atyugraṃ dhanuś ciccheda Pāṇḍavaḥ.

Hārdikyasya dhanuś chittvā,

dhvajaṃ c’ āśvāṃs tad” āvadhīt,

Duḥśāsanasya’ ēṣv|asanaṃ

chittvā Rādheyam abhyayāt.

atha Sātyakim utsṛjya tvaran Karṇo ’rjunaṃ tribhiḥ

viddhvā, vivyādha viṃśatyā Kṛṣṇaṃ Pārthaṃ punaḥ punaḥ.

na glānir āsīt Karṇasya kṣipataḥ sāyakān bahūn,

raṇe vinighnataḥ śatrūn, kruddhasy’ ēva Śatakratoḥ.

As if dancing in his chariot, Árvjuna then drew his Gandíva 30.15  
bow and filled the sky and all directions with arrows. With  
his bolts he immersed those chariots that were like the  
chariots of the gods, along with their charioteers, weapons  
and banners, and destroyed them just as the wind destroys  
clouds. With his arrows he sent elephants and their guides,  
and horseman, horses and foot-soldiers, to Yama's house,  
along with their their flags, weapons and banners.

Lashing out with his straight-flying bolts, Duryódhana  
alone attacked that mighty warrior who, enraged and un-  
stoppable, was like Death.

Árvjuna devastated his bow, charioteer, horses and flag  
with seven arrows, and lopped off his parasol with one ar-  
row. Fixing a ninth life-destroying arrow, he released it at 30.20  
Duryódhana. Drona's son, however, chopped down that  
fine arrow with seven. After splintering the bow of Drona's  
son and destroying his horses and chariot with his arrows,  
the Pándava splintered Kripa's terribly formidable bow as  
well. Once he'd splintered the bow of Hrídika's son he then  
destroyed his banner and horses and, after splintering Du-  
hshásana's bow, attacked Radha's son.

Leaving Sátyaki behind and quickly wounding Árvjuna  
with three arrows, Karna pelted Krishna with twenty and  
then Pritha's son again and again. Karna did not tire as he  
dispatched many arrows, striking his enemies in battle like  
Shata-kratu enraged.

30.25 atha Sātyakir āgatya Karṇam viddhvā śitaiḥ śaraiḥ  
navatyā navabhiś c' ōgraiḥ, śatena punar ārpayat.  
tataḥ pravīrāḥ Pārthānām sarve Karṇam apīḍayan.  
Yudhāmanyuḥ, Śikhaṇḍī ca, Draupadeyāḥ, Prabhadrakāḥ,  
Uttamaujā, Yuyutsuś ca, yamau, Pārṣata eva ca,  
Cedi|Kārūṣa|Matsyānām, Kaikayānām ca yad balam,  
Cekitānaś ca balavān, Dharma|rājaś ca su|vrataḥ,  
ete rath'|āśva|dviradaiḥ pattibhiś c' ōgra|vikramaiḥ  
parivārya raṇe Karṇam nānā|śastrair avākiran.  
bhāṣanto vāgbhir ugrābhiḥ, sarve Karṇa|vadhe dhṛtāḥ.

30.30 tām śastra|vṛṣṭim bahudhā Karṇaś chittvā śitaiḥ śaraiḥ,  
apovāḥ' āstra|vīryeṇa, drumam bhaṅktv' ēva mārutaḥ.  
rathinaḥ, sa|mahā|mātrān gajān, āsvān sa|sādināḥ,  
patti|vrātāmś ca saṃkruddho nighnan Karṇo vyadrśyata.

tad vadhyamānam Pāṇḍūnām balam Karṇ'|āstra|tejasā  
vi|śastra|patra|deh'|āsu, prāya āsīt parāṇ|mukham.  
atha Karṇ'|āstram astreṇa pratihaty' Ārjunaḥ smayan,  
diśam, kham c' āiva, bhūmiṃ ca prāvṛṇoc chara|vṛṣṭibhiḥ.  
musalān' īva saṃpetuḥ, parighā iva c' ēṣavaḥ,  
śata|ghnya iva c' āpy anye, vajraṇy ugrāni v' āpare.

30.35 tair vadhyamānam tat sainyam sa|patty|āśva|ratha|dvipam  
nimīlit'|ākṣam atyartham babhrāma ca nanāda ca.  
niṣkaivalyam tadā yuddham prāpur āśva|nara|dvipāḥ;  
hanyamānāḥ śarair ārtās tadā bhītāḥ pradudruvuḥ.

Then Sátyaki turned up and, after pummeling Karna 30.25  
 with ninety-nine formidable arrows, struck him with a hundred more. Next all the heroes among the Parthas\* pounded Karna. Yudha-manyu, Shikhándin, Dráupadi's sons, the Prabhádrakas, Uttamáujas, Yuyútsu, the twins and Príshata's grandson, and the forces of the Káikayas, Chedis, Karúshas and Matsyas, powerful Chekitána and the King of Law who is strict in his vows, surrounded Karna in battle with their chariots, horses, elephants and terribly courageous foot-soldiers and covered him with their various weapons. Yelling with ferocious sounds, they were all determined to kill Karna.

Cutting down that torrent of weapons with many sharp 30.30  
 arrows, Karna drove them away with the power of his missile, like the wind after breaking apart a tree. Karna could be seen furiously slaughtering chariot-warriors, elephants with their mahouts, horses with their riders and droves of foot-soldiers.

The army of the Pándavas that was being slaughtered by the brilliance of Karna's missile, losing weapons, chariots, body-parts and lives, mostly turned away. Smiling, Árjuna then struck back at Karna's missile with his missile and filled the directions, the sky and the earth with showers of arrows. Some of his arrows fell like maces, some like iron bludgeons, others like *shata-ghnis* and some like formidable thunderbolts. As it was destroyed by those arrows, the entire 30.35  
 army with its foot-soldiers, horses, chariots and elephants

tvadiyānām tadā yuddhe saṃsaktānām, jay'āiṣiṇām,  
 girim astam samāsādyā pratyapadyata bhānumān.  
 tamasā ca, mahā|rāja, rajasā ca viśeṣataḥ,  
 na kiṃ cit pratyapaśyāma, śubham vā yadi v" āśubham.  
 te trasyanto mah"iēṣv|āsā rātri|yuddhasya, Bhārata,  
 apayānam tataś cakruḥ sahitāḥ sarva|yodhibhiḥ.

30.40 Kauraveṣv apayāteṣu tadā, rājan, dina|kṣaye,  
 jayam su|manasaḥ prāpya Pārthāḥ sva|śibiram yayuḥ.  
 vāditra|śabdair vividhaiḥ, siṃha|nādaiḥ sa|garjitaiḥ  
 parān upahasantaś ca stuvantaś c' Ācyut'|Ārjunau.  
 kṛte 'vahāre tair vīraiḥ, sainikāḥ sarva eva te  
 āśīr vācaḥ Pāṇḍaveṣu prāyuñjanta nar'|ēśvarāḥ.  
 tataḥ kṛte 'vahāre ca prahr̥ṣṭās tatra Pāṇḍavāḥ  
 niśāyam śibiram gatvā, nyavasanta nar'|ēśvarāḥ.

tato rakṣaḥ|piśācāś ca, śvāpadās c' āiva saṃghaśaḥ  
 jagmur āyodhanam ghoram Rudrasy' ākrīḍa|saṃnibham.



closed its eyes and rambled about and bellowed tremendously. Horses, men and elephants joined in that incomparable battle; even as they were slaughtered by arrows, they fled injured and terrified.

The sun drew near the western mountain and then set while your troops, eager for victory, were engrossed in the battle. Because of the darkness, great king, and even more so because of the dust, we couldn't see a thing, whether it be good or bad. The mighty archers, Bhárata, terrified of fighting during the night, retreated from there together with all their warriors.

When those Káuravas retreated at the end of the day, king, 30.40  
Pritha's sons, well pleased at achieving victory, went to their own encampment, ridiculing their enemies with lions' roars, howls and the sounds of various instruments, and lauding Áchyuta and Árjuna. When the heroes had ceased fighting, all the troops and lords of men recited benedictions to the Pándavas. And once they had ceased fighting, the Pándavas rejoiced there, and then those lords of men returned to their encampment and passed the night.

Then *rákshasa* and *pishácha* demons and wild animals went by the horde to that horrific battlefield that seemed like one of Rudra's playgrounds.\*



31–36

SHALYA BECOMES KARNA'S  
CHARIOTEER

- 31.1 **S** VENA CCHANDENA naḥ sarvān  
 avadhīd vyaktam Arjunah,  
 na hy asya samare mucyed  
 Antako 'py ātatāyinaḥ!  
 Pārthaś c' āiko 'harad Bhadrām, ekaś c' Âgnim atarpayat,  
 ekaś c' êmām mahīm jitvā cakre bali|bhṛto nṛpān.  
 eko Nivātakavacān ahanad divya|kārmukaḥ,  
 ekaḥ Kirāta|rūpeṇa sthitaṁ Śarvam ayodhayat.  
 eko hy arakṣad Bharatān, eko Bhavam atoṣayat.  
 ten' āikena jitāḥ sarve mahī|pā hy ugra|tejasah.  
 31.5 te na nindyāḥ; praśasyās te! yat te cakrur, bravīhi tat!  
 tato Duryodhanah, sūta, paścāt kim akarot tadā?

- hata|prahata|vidhvastā, vi|varm'āyudha|vāhanāḥ,  
 dīna|svarā, dūyamānā, māninaḥ, śatru|nirjitāḥ,  
 śibira|sthāḥ punar mantraṁ mantrayanti sma Kauravāḥ,  
 bhagna|daṁṣṭrā, hata|viṣāḥ, pād'|ākṛāntā iv' ôragāḥ.  
 tātān abravīt tataḥ Karṇah kruddhaḥ, sarpa iva śvasan,  
 karam kareṇa niṣpīḍya, prekṣamāṇas tav' ātmajam:  
 «yatto, dṛḍhaś ca, dakṣaś ca, dhṛti|mān Arjunah sadā;  
 saṁbodhayati c' āpy enaṁ yathā|kālam Adhokṣajah.  
 31.10 sahas" āstra|visargeṇa vyaṁ ten' ādya vañcitāḥ;  
 śvas tv ahaṁ tasya saṁkalpaṁ sarvaṁ hantā, mahī|pate!»  
 evam uktas, «tath"! êty» uktvā so 'nujajñe nṛp'|ôttamān.  
 te 'nujñātā nṛpā sarve svāni veśmāni bhejire.

DHRITA-RASHTRA said:

OF COURSE ÁRJUNA slaughtered all our troops at will, 31.1  
for not even Death could escape him in battle once  
his bow has been drawn! Alone Pritha's son carried off Bha-  
dra,\* alone he satisfied Agni, and alone he conquered the  
earth and made the kings tributaries. With his divine bow  
he alone destroyed the Niváta-kávacha demons, and alone  
he fought Sharva\* who'd assumed the form of a mountain  
man. Alone he protected the Bharatas and alone he gratified  
Bhava. All the princes were conquered by him alone with  
his formidable power. They cannot be blamed; they ought 31.5  
to be praised! Tell me what they did! Then, herald, what  
did Duryódhana do next?

SÁNJAYA said:

Beaten, killed and scattered, stripped of their armor,  
weapons and chariots, their voices deflated and consumed  
with sadness, the proud Káuravas who'd been defeated by  
their enemy gathered again at their encampment and de-  
liberated over their plan, like snakes trampled by feet, their  
fangs destroyed and venom ruined.

Hissing like a snake and squeezing one hand in the other  
as he looked at your son, Karna furiously addressed them:  
"Árjuna is always careful, strong, clever and intelligent. Fur-  
thermore Adhókshaja\* advises him at the right times. Today 31.10  
he deceived us by suddenly releasing his missile. But tomor-  
row, lord of the earth, I'll destroy all his conviction!"

Spoken to in this way and responding, "So be it!" Duryó-  
dhana dismissed those excellent kings. Once he'd dismissed  
them, all the kings turned to their own tents.

sukh' |ôṣitās tāṃ rajanīm hr̥ṣṭā yuddhāya niryayuh.  
te 'paśyan vihitam vyūham Dharma|rājena dur|jayam  
prayatnāt Kuru|mukhyena Bṛhaspaty|Uśano|mate.

atha pratīpa|kartāram pravīram para|vīra|hā  
sasmāra vṛṣabha|skandham Karṇam Duryodhanas tadā.  
Puraṃdara|samam yuddhe, Marud|gaṇa|samam bale,  
31.15 Kārtavīrya|samam vīrye, Karṇam rājño 'gaman manaḥ.  
sarveṣāṃ c' āiva sainyānām Karṇam ev' āgaman manaḥ,  
sūta|putram mah" |êṣv|āsam, bandhum ātyayikeṣv iva.

#### DHṚTARĀṢṬRA uvāca:

tato Duryodhanaḥ, sūta, paścāt kim akarot tadā?  
yad vo 'gaman mano, mandāḥ, Karṇam Vaikartanam prati,  
apy apaśyata Rādheyam, śīt' |ārtā iva bhāskaram?  
kr̥te 'vahāre sainyānām, pravṛtte ca raṇe punaḥ,  
katham Vaikartanaḥ Karṇas tatr' āyudhyata, Saṃjaya?  
katham ca Pāṇḍavāḥ sarve yuyudhus tatra sūta|jam?  
Karṇo hy eko mahā|bāhur hanyāt Pārthān sa|Sṛñjāyān.  
Karṇasya bhujayor vīryam Śakra|Viṣṇu|samam yudhi,  
31.20 tasya śastrāṇi ghorāṇi, vikramaś ca mah" |ātmanaḥ.  
Karṇam āsṛitya saṃgrāme matto Duryodhano nṛpaḥ.

They spent the night comfortably and then excitedly set out for battle. They saw the invincible army carefully arrayed by the King of Law, the foremost of the Kurus, in accordance with the doctrine of Brihas-pati and Úshanas.

Then Duryódhana, a killer of enemy-heroes, called Kar- 31.15  
na to mind, a hero who took on adversaries and whose shoulders were as broad as a bull's. The king's thoughts turned to Karna, who was the equal of the Sacker of cities in battle, the equal of the horde of Maruts in strength and the equal of Kartavírya in courage. The thoughts of all the troops turned to Karna alone, the son of the charioteer, a mighty archer, just as one's thoughts turn to family when help is needed.

DHRITA-RASHTRA said:

Then, herald, what did Duryódhana do next? When your thoughts turned to Karna Vaikártana, depressed people, did you look to Radha's son like someone suffering from a chill looks to the sun? When the battle resumed again after the withdrawal of the armies, Sánjaya, how did Karna Vaikártana fight then? And how did all the Pándavas fight the charioteer's son then? On his own mighty-armed Karna could have killed Pritha's sons along with the Srínjayas. For the strength of Karna's arms in battle was the equal of Sha- 31.20  
kra's and Vishnu's, his weapons were terrible and that great man had courage. Relying on Karna in battle, King Duryódhana was excited.

Duryodhanam tato dr̥ṣṭvā Pāṇḍavena bhr̥ṣ'ārditam,  
parākrāntān Pāṇḍu|sutān dr̥ṣṭvā c' āpi mahā|rathaḥ,  
Karṇam āsṛitya saṃgrāme, mando Duryodhano punaḥ  
jetum utsahate Pārthān sa|putrān saha|Keśavān.

aho bata! mahad duḥkham, yatra Pāṇḍu|sutān raṇe  
n' ātarad rabhasaḥ Karṇo. daivam nūnam parāyaṇam!  
aho! dyūtasya niṣṭh" ēyam ghorā saṃprati vartate.  
aho! tivrāṇi duḥkhāni Duryodhana|kṛtāny aham

31.25 soḍhā ghorāṇi bahuśaḥ śalya|bhūtāni, Saṃjaya.  
Saubalam ca tadā, tāta, nīti|mān iti manyate  
Karṇas ca rabhaso nityam, rājā taṃ c' āpy anuvrataḥ.  
yad evam vartamāneṣu mahā|yuddheṣu, Saṃjaya,  
aśrauṣam nihatān putrān nityam eva vinirjitān.  
na Pāṇḍavānām samare kaś cid asti nivārakaḥ;  
strī|madhyam iva gāhante! daivam tu balavattaram!

SAMJAYA uvāca:

rājan, pūrva|nimittāni dharmiṣṭhāni vicintaya!  
atīkrāntam hi yat kāryam, paścāc cintayate naraḥ  
tac c' āsya na bhavet kāryam; cintayā ca vinaśyati.  
31.30 tad idaṃ tava kāryam tu dūra|prāptam vijānatā,  
na kṛtam yat tvayā pūrvaṃ prāpt'āprāpta|vicāraṇam.  
ukto 'si bahudhā, rājan, «mā yudhyasv' ēti Pāṇḍavaiḥ!»  
gr̥hṇīṣe na ca tan mohād vacanam ca, viśam pate.  
tvayā pāpāni ghorāṇi samācīrṇāni Pāṇḍuṣu.  
tvat|kṛte vartate ghoraḥ pārthivānām jana|kṣayaḥ.  
tat tv idānīm atīkrāntam mā śuco, Bharata'|ṛṣabha!  
śṛṇu sarvaṃ yathā|vṛttaṃ, ghoram vaiśasam ucyate!



That mighty warrior saw Duryódhana horribly wounded by the Pándava and saw Pandu's courageous sons. Relying on Karna in battle, foolish Duryódhana still had the power to defeat Pritha's sons with their sons and Késhava.

Damn it! It's utterly devastating that ferocious Karna couldn't overcome Pandu's sons in battle. Fate is now the last resort! Oh! This truly is the terrible consequence of the dice game. Oh! I have to endure intense miseries wrought by Duryódhana, Sánjaya, that are like so many terrible thorns! Dear fellow, ferocious Karna always regarded Súbala's son as shrewd, and the king was devoted to him. Yet Sánjaya, I've learned that as these tremendous battles unfolded my sons were always defeated and killed. There's no way to fend off the Pándavas in battle; it's as if they plunge deep into the midst of women! But fate is more powerful!

SÁNJAYA said:

King, consider the merits of those prior factors! A man later reflects that he should not have done what has long since been done. But by thinking like this he becomes utterly lost. Long ago you earned this outcome of yours, since, though you are wise, you acted earlier without considering what may or may not have resulted. Often you were advised, king, "Don't fight with the Pándavas!" But, out of confusion, you didn't grasp this advice, lord of the people. You committed terrible sins against Pandu's sons; in consequence of what you did, this horrific massacre of princes unfolds. But now that too much time has passed, bull of Bharatas, don't grieve! Listen as I describe all the terrible butchery just as it happened!

prabhātāyāṃ rajanyāṃ tu, Karṇo rājānam abhyayāt.  
sametya ca mahā|bāhur Duryodhanam ath' ābravīt.

KARNA uvāca:

31.35 «adya, rājan, sameṣyāmi Pāṇḍavena yaśasvinā;  
nihaniṣyāmi taṃ vīraṃ, sa vā māṃ nihaniṣyati.  
bahutvān mama kāryāṇāṃ, tathā Pārthasya, Bhārata,  
n' ābhūt samāgamo, rājan, mama c' āiv' Ārjunasya ca.  
idaṃ tu me yathā|prajñāṃ śṛṇu vākyam, viśāṃ pate!

a|nihatya raṇe Pārthaṃ n' āham eṣyāmi, Bhārata.  
hata|pravīre sainye 'smin, mayi c' āvasthite yudhi,  
abhiyāsyati māṃ Pārthaḥ Śakra|śakti|vinā|kṛtam.  
tataḥ śreyas|karam yac ca tan nibodha, jan'|ēśvara,  
āyudhānāṃ ca me vīryaṃ divyāṇāṃ, Arjunasya ca!

31.40 kāryasya mahato bhede, lāghave, dūra|pātane,  
sauṣṭhave c', āstra|pāte ca, Savyasācī na mat|samaḥ.  
prāṇe, śaurye, 'tha vijñāne, vikrame c' āpi, Bhārata,  
nimitta|jñāna|yoge ca Savyasācī na mat|samaḥ.

sarv'|āyudha|mahā|mātraṃ Vijayaṃ nāma tad dhanuḥ,  
Indr'|ārtham priya|kāmena nirmitaṃ Viśvakarmaṇā;  
yena daitya|gaṇān, rājañ, jitavān vai Śatakratuḥ;  
yasya ghoṣeṇa daityānāṃ vyāmuhyanta diśo daśa.  
tad Bhārgavāya prāyacchac Chakraḥ parama|saṃmatam;  
tad divyaṃ Bhārgavo mahyam adadad dhanur uttamam.

31.45 tena yotsye mahā|bāhum Arjunaṃ jayatāṃ varam,  
yath' Ēndraḥ samare sarvān daiteyān vai samāgatān.  
dhanur ghoraṃ Rāma|dattaṃ Gāṇḍīvāt tad viśiṣyate;

When night began to become light, mighty-armed Karṇa went up to the king. After joining him, he spoke to Duryódhana.

KARNA said:

"Today, king, I will meet the famous Pándava. I'll kill that hero or he'll kill me. Because of my own and Pritha's son's many deeds, Bhárata, Áṛjuna and I have not yet confronted one another, king. But, lord of the people, listen to this suggestion that is in line with how I understand things! 31.35

If I don't kill Pritha's son in battle I will not return, Bhárata. When this army has lost its heroes and yet I remain in battle, Pritha's son will attack me, since I've lost Shakra's spear.\* Listen, lord of people, to what will then bring success, to the power of Áṛjuna's and my own divine weapons!

In the thwarting of great deeds, deftness, long-range shooting, skill and the discharging of missiles, the Left-handed archer is no match for me. In vitality, valor, intelligence, power and the application of the knowledge of omens, Bhárata, the Left-handed archer is no match for me. 31.40

My bow called Vájaya is the very best of all weapons. It was fashioned for Indra by Vishva-karman, who wanted to do him a favor. It was with it, king, that Shata-kratu conquered hordes of *daityas*. It was by its sound that the ten directions of *daityas* were bewildered. Shakra gave this highly renowned weapon to Bhárgava,\* and Bhárgava gave that superb, divine bow to me. With it I will fight mighty-armed Áṛjuna, the most excellent of conquerors, just as Indra fought all the *daityas* united together in battle. That terrible bow given to me by Rama\* is better than Gandíva; 31.45

trih|sapta|kṛtvah pr̥thivī dhanuṣā yena nirjītā!  
dhanuṣo hy asya karmāṇi divyāni prāha Bhārgavaḥ,  
tad Rāmo hy adadan mahyaṃ. tena yotsyāmi Pāṇḍavam!

adya, Duryodhan', āhaṃ tvāṃ nandayiṣye sa|bāndhavam  
nihatya samare vīram Arjunaṃ jayatāṃ varam.  
sa|parvata|vana|dvīpā, hata|dvīḍ, bhūḥ sa|sāgarā  
putra|pautra|pratiṣṭhā te bhaviṣyaty adya, pārthiva.

31.50 n' āśakyaṃ vidyate me 'dya, tvat|priy'|ārthaṃ viśeṣataḥ,  
samyag dharm'|ānuraktasya siddhir ātmavato yathā.  
na hi māṃ samare soḍhum saṃśakto, 'gñiṃ tarur yathā.

avaśyaṃ tu mayā vācyaṃ yena hīno 'smi Phālgunāt.  
jyā tasya dhanuṣo divyā, tath" ākṣayye mah"l̥ṣu|dhī,  
sārathis tasya Govindo; mama tādṛṇ na vidyate.  
tasya divyaṃ dhanuḥ śreṣṭhaṃ Gāṇḍīvaṃ aljitaṃ yudhi;  
Vijayaṃ ca mahad divyaṃ mam' āpi dhanur uttamam.  
tatr' āham adhikaḥ Pārthād dhanuṣā tena, pārthiva,  
yena c' āpy adhiko vīraḥ Pāṇḍavas, tan nibodha me!

31.55 raśmi|grāhaś ca Dāśārhaḥ sarva|loka|namas|kṛtaḥ;  
Agni|dattaś ca vai divyo rathaḥ kāñcana|bhūṣaṇaḥ,  
a|cchedyaḥ sarvato, vīra; vājinaś ca manoljavāḥ;  
dhvajaś ca divyo dyutimān vānaro vismayaṃ|karaḥ.  
Kṛṣṇaś ca sraṣṭā jagato rathaṃ tam abhirakṣati.  
etair dravyair ahaṃ hīno, yoddhum icchāmi Pāṇḍavam!

twenty-one times the earth has been conquered by this bow! Rama Bhárgava gave to me this bow whose divine deeds he explained. With it I will fight the Pándava!

Today, Duryódhana, I will gladden you as well as your kin after destroying in battle the hero Áryjuna, the most excellent of conquerors. Today, king, with its enemies slain, the earth with its mountains, forests, islands and seas shall become the foundation of your sons and grandsons. Because of my 31.50 fondness for you above all else, nothing is impossible for me today, just as perfection is not impossible for a scrupulous man who's completely devoted to the law. For no one can prevail against me in battle, just as a tree cannot prevail against fire.

But, of course, I will admit how I am inferior to Phálguna. The divine bow-string of his bow, his massive quiver in its inexhaustibleness and his charioteer Go-vinda; the like of these I do not have. He has the divine Gandíva, a superb bow that is invincible in battle; and I also have the divine Vijaya, a tremendous and massive bow. In this case I am superior to Pritha's son with this bow, king.

And listen to me for how the Pándava hero is superior! The holder of his horses' reins, Dashárha,\* who is adored 31.55 by all people; his divine chariot decorated with gold given to him by Agni, hero, that is utterly impossible to smash; his horses that are as fast as thought; and his divine and splendid standard that induces astonishment. And Krishna, the creator of the world, protects his chariot. By these things I'm inferior, yet I want to fight the Pándava!

- ayaṃ tu sadṛśaḥ Śaureḥ Śalyaḥ samiti|śobhanaḥ;  
 sārathyam yadi me kuryād, dhruvas te vijayo bhavet.  
 tasya me sārathiḥ Śalyo bhavatv a|sukaraḥ paraiḥ!  
 nārācān, gārdhra|patrāmś ca śakaṭāni vahantu me!  
 31.60 rathās ca mukhyā, rāj’|ēndra, yuktā vājibhir uttamaiḥ  
 āyāntu paścāt satataṃ mām eva, Bharata|rṣabha!  
 evam abhyadhikaḥ Pārthād bhaviṣyāmi guṇair aham.  
 Śalyo ’py abhyadhikaḥ Kṛṣṇād, Arjunād api c’ āpy aham.  
 yath” āsva|hṛdayam veda Dāśārhaḥ para|vīra|hā,  
 tathā Śalyo vijānīte haya|jñānaṃ mahā|rathaḥ.  
 bāhu|vīrye samo n’ āsti Madra|rājasya kaś cana;  
 tath” āstre mat|samo n’ āsti kaś cid eva dhanur|dharah;  
 tathā Śalya|samo n’ āsti haya|jñāne hi kaś cana;  
 so ’yam abhyadhikaḥ Kṛṣṇād bhaviṣyati ratho mama!  
 31.65 evaṃ kṛte, ratha|stho ’haṃ guṇair abhyadhiko ’rjunā,  
 bhave yudhi, jayeyam ca Phālguṇaṃ, Kuru|sattama.  
 samudyātum na śakṣyanti devā api sa|Vāsavāḥ.  
 etat kṛtaṃ, mahā|rāja, tvay” ēcchāmi, paraṃ|tapa!  
 kriyatām eṣa kāmo me! mā vaḥ kālo ’tyagād ayam!  
 evaṃ kṛte, kṛtaṃ sahyam sarva|kāmaṃ bhaviṣyati.  
 tato draṅkṣyasi saṃgrāme yat kariṣyāmi, Bhārata.  
 sarvathā Pāṇḍavān saṃkhye vijesye vai samāgatān.  
 na hi me samare śaktāḥ samudyātum sur’|āsurāḥ.  
 kim u Pāṇḍu|sutā, rājan, raṇe, mānuṣa|yonayaḥ?»

But Shalya, who is brilliant in battle, is the like of Shura's grandson.\* If he would become my charioteer then your victory would be certain. Let Shalya become my charioteer, enemies find him difficult to cope with! Let my carts carry iron and vulture-feathered arrows! Lord of kings, let the finest chariots harnessed to superb steeds always follow behind me, bull of Bharatas! With these things I'll be superior to Pritha's son. Shalya is superior to Krishna as I too am to Árvjuna. Just as Dashárha, a killer of enemy-heroes, knows the heart of a horse, so too Shalya, a mighty warrior, is erudite in horse lore. In strength of arms no one is the equal of the king of the Madras; in missiles no bowman is the equal of me, and in horse lore no one is the equal of Shalya. My chariot shall certainly be superior to Krishna's! 31.60

When this has been done, standing in my chariot with these enhancements I'll be superior to Árvjuna. And when the battle commences I shall defeat Phálguna, most excellent of Kurus. Even the gods with Vásava could not rise against me. Great king, foe-destroyer, I want you to do this! Please do what I want. Don't let this chance pass us by! When this is done, you shall have granted support for all my needs. Then you'll see what I can do in battle, Bhárata. I'll completely defeat the Pándavas united together in combat. For not even the gods and demons can rise up against me in battle. What more could Pandu's sons do in battle, king, being of merely human stock?" 31.65

SAMJAYA uvāca:

31.70 evam uktas tava sutah| Karṇen' āhava|śobhinā  
saṃpūjya saṃprahr̥ṣṭ'|ātmā tato Rādheyam abravīt.

DURYODHANA uvāca:

«evam etat kariṣyāmi yathā tvam, Karṇa, manyase  
s'|ōpāsaṅgā rathāḥ s'|āśvāḥ svanuyāsyanti saṃyuge.  
nārācān, gārdhra|patrāṃś ca śakaṭāni vahantu te;  
anuyāsyāma, Karṇa, tvāṃ vayam, sarve ca pāṛthivāḥ.»

SAMJAYA uvāca:

evam uktvā, mahā|rāja, tava putraḥ pratāpavān  
abhigamy' ābravīd rājā Madra|rājam idaṃ vacaḥ.

SAMJAYA uvāca:

32.1 PUTRAS TAVA, mahā|rāja, Madra|rājam mahā|ratham  
vinayen' ōpasamṅamya praṇayād vākyam abravīt:

«satya|vrata, mahā|bhāga, dviṣatām tāpa|vardhana,  
Madr'|ēśvara, raṇe sūra, para|sainya|bhayaṃ|kara!  
śrutavān asi Karṇasya bruvato, vadatām vara!  
yathā nṛ|pati|siṃhānāṃ madhye tvāṃ varaye svayam,  
tat tvāṃ, a|pratīvīry', ādya, śatru|pakṣa|kṣay'|āvaha,  
Madr'|ēśvara, prayāce 'ham śirasā vinayena ca!

32.5 tasmāt Pārtha|vināś'|ārthaṃ, hit'|ārthaṃ mama c' āiva hi,  
sārathyam, rathināṃ śreṣṭha, praṇayāt kartum arhasi!



SÁNJAYA said:

Once Karna, who was brilliant in battle, had said this, 31.70  
your son respectfully saluted him and, his body rippling  
with excitement, spoke to Radha's son.

DURYÓDHANA said:

"I will do this in the way you think fit, Karna. Chariots  
with quivers and horses will quickly follow you in the battle.  
Your wagons shall bear iron and vulture-feathered arrows.  
And we and all the kings shall follow you, Karna."

SÁNJAYA said:

Once he had said this, great king, your powerful son the  
king approached the king of the Madras and uttered these  
words to him.

SÁNJAYA said:

YOUR SON APPROACHED the king of the Madras with hu- 32.1  
mility, great king, and affectionately spoke these words to  
that mighty warrior:

"You're highly distinguished and true to your vows! You  
intensify the suffering of enemies! You're a hero in battle,  
lord of the Madras, and you rouse fear amongst enemy  
troops! You listened while Karna spoke, finest of speakers.  
Accordingly, I myself choose you amidst these lions of kings.  
You have no equal and bring about the destruction of op-  
ponents! Lord of the Madras, with humility and deference  
I beg you now! Therefore, finest of chariot-warriors, please, 32.5  
as a favor, become the chariot-driver for my well-being and  
for the destruction of Pritha's sons!

tvayi yantari Rādheyo vidviṣo me vijeṣyate.  
 abhīśūṇām hi Karṇasya grahit” ānyo na vidyate  
 ṛte hi tvām, mahā|bhāga, Vāsudeva|samam yudhi.  
 sa pāhi sarvathā Karṇam, yathā Brahmā Maheśvaram!  
 yathā ca sarvath” āpatsu Vārṣṇeyaḥ pāti Pāṇḍavam,  
 tathā, Madr’|ēśvar’, ādya tvaṁ Rādheyam pratipālaya!

Bhīṣmo, Droṇaḥ, Kṛpaḥ, Karṇo,  
 bhavān, Bhojaś ca vīryavān,  
 Śakuniḥ Saubalo, Drauṇir,  
 aham eva ca no balam

32.10 evam eṣa kṛto bhāgo nava|dhā, pṛthivī|pate.  
 na ca bhāgo ’tra Bhīṣmasya, Droṇasya ca mah”|ātmanah;  
 tābhyām atītya tau bhāgau nihatā mama śatravaḥ.  
 vṛddhau hi tau mah”|ēśv|āsau chalena nihatau yudhi;  
 kṛtvā na|sukaram karma gatau svargam ito, ’nagha.  
 tath” ānye puruṣa|vyāghrāḥ parair vinihatā yudhi,  
 asmadyāś ca bahavaḥ svargāy’ ōpagatā raṇe  
 tyaktvā prāṇān, yathā|śakti ceṣṭām kṛtvā ca puṣkalām.  
 tad idam hata|bhūyiṣṭham balaṁ mama, nar’|ādhipa,  
 pūrvam apy alpakaḥ Pārthair hataṁ. kim uta sāmpratam?

32.15 balavanto, mah”|ātmānaḥ Kaunteyāḥ, satya|vikramāḥ  
 balaṁ śeṣam na hanyur me yathā, tat kuru, pārthiva!

hata|vīram idam sainyam Pāṇḍavaḥ samare, vibho;  
 Karṇo hy eko mahā|bāhur asmat|priya|hite rataḥ,  
 bhavāṁś ca, puruṣa|vyāghra, sarva|loka|mahā|rathaḥ;  
 Śalya, Karṇo ’rjunen’ ādya yoddhum icchati samyuge,

With you as his driver, Radha's son will overwhelm my enemies. For, apart from you, distinguished man, there's no one else to hold Karna's reins who is Vasudéva's equal in battle. You must protect Karna by every means, just as Brahma protected Mahéshvara!\* Just as in crises the Varshnéya\* protects the Pándava by every means, so today, lord of the Madras, you must protect Radha's son!

Bhishma, Drona, Kripa, Karna, you, the powerful Bhoja, 32.10  
 Súbala's son Shákuni, Drona's son and I as well, amongst us that army was divided into nine shares,\* lord of the earth. And of these, the shares of Bhishma and great Drona are no more. Going beyond their two shares, those two destroyed my enemies. Yet those two mighty archers were old and were deceitfully struck down in battle. After performing terribly difficult feats, those two went from this world to heaven, faultless man.

Other tigers of men too were slaughtered by enemies in battle, and many of our men went to heaven in the war, giving up their lives after performing numerous deeds to the best of their abilities. This army of mine has almost been completely decimated, ruler of men. It was destroyed by those sons of Pritha, though they were the fewer before. How many more are they now? So that Kunti's powerful 32.15  
 sons—mighty men of true courage!—cannot destroy what is left of my army, king, you must do this!

The army's heroes have been killed in battle by the Pándavas, powerful man. Mighty-armed Karna is one who is still devoted to our welfare and friendship, and you, tiger of a man, are a mighty warrior in all the worlds. Shalya, Karna wants to fight with Árjuna in battle today. On him

tasmiñ jay'āśā vipulā, Madra|rāja, nar'ādhipa.  
tasy' ābhīṣu|graha|varo n' ānyo 'sti bhuvi kaś cana.  
Pārthasya samare Kṛṣṇo yath" ābhīṣu|graho varah,  
tathā tvam api Karṇasya rathe 'bhīṣu|graho bhava!

32.20 tena yukto raṇe Pārtho rakṣyamāṇaś ca, pārthiva,  
yāni karmāṇi kurute pratyakṣāṇi ca tāni te.  
pūrvam na samare hy evam avadhīd Arjuno ripūn;  
idānīm vikramo hy asya Kṛṣṇena sahitasya ca.  
Kṛṣṇena sahitaḥ Pārtho Dhārtarāṣṭrīm mahā|camūm  
ahany ahani, Madr'ēśa, drāvayan dṛśyate yudhi.

bhāgo 'vaśiṣṭaḥ Karṇasya, tava c' āiva, mahā|dyute.  
taṁ bhāgaṁ saha Karṇena yugapan nāśay' ādya hi!  
aruṇena yathā sārdham tamaḥ sūryo vyapohati,  
tathā Karṇena sahito jahi Pārtham mah"āhave.

32.25 udyantau ca yathā sūryau bāla|sūrya|sama|prabhau  
Karṇa|Śalyau raṇe dṛṣṭvā vidravantu mahā|rathāḥ!  
sūry'āruṇau yathā dṛṣṭvā tamo naśyati, māriṣa,  
tathā naśyantu Kaunteyāḥ sa|Pañcālāḥ sa|Śrīnjayāḥ!

rathinām pravaraḥ Karṇo, yantīṇām pravaro bhavān.  
saṁyogo yuvayor loke n' ābhūn, na ca bhaviṣyati.  
yathā sarvāsv avasthāsu Vārṣṇeyaḥ pāti Pāṇḍavam,  
tathā bhavān paritrātu Karṇam Vaikartanam raṇe!  
tvayā sārathinā hy eṣa a|pradhr̥ṣyo bhaviṣyati,  
devatānām api raṇe sa|Śakrānām, mahī|pate.

rests our great hope for victory, king of the Madras, ruler of men. There is no one else on earth who would be better at grasping his reins. Just as Krishna is the best at holding the reins for Pritha's son in battle, so you also are the best at holding the reins in Karna's chariot!

Joined with Krishna and protected by him in battle, 32.20  
prince, the deeds that Pritha's son can do should be obvious to you. Previously Árvjuna never destroyed his enemies like this in battle. Now he has courage and is joined by Krishna as well. Joined with Krishna, lord of the Madras, day after day Pritha's son can be seen scattering the Dhartaráshtra army in battle.

Karna's share survives, as does yours, man of great splendor. Together with Karna, today you must destroy that share! Just as the sun together with the dawn drives away the darkness, so you together with Karna must destroy Pritha's son in this great battle.

Seeing Karna and Shalya in battle like a pair of rising 32.25  
suns, their radiance like an early morning sun, those mighty warriors could only flee! Just as darkness perishes after seeing the dawn and the sun, dear friend, so Kunti's sons and the Panchálas and Srínjayas could only perish after seeing the two of you!

Karna is the finest chariot-warrior and you are the finest driver. In this world there has been no and shall be no combination like the two of you. Just as the Varshnéya protects the Pándava in all situations, so you, sir, must protect Karna Vaikártana in battle! For with you as his chariot-driver, lord of the earth, he will be invincible, even in battle with the

kiṃ punaḥ Pāṇḍaveyānām? mā viśaṅkīr vaco mama!»

SAṂJAYA uvāca:

32.30 Duryodhana|vacaḥ śrutvā, Śalyaḥ krodha|samanvitaḥ  
tri|śikhāṃ bhrukuṭiṃ kṛtvā, dhunvan hastau punaḥ punaḥ,  
krodha|rakte mahā|netre parivṛtya, mahā|bhujāḥ  
kul'āiśvarya|śruta|balair drptaḥ Śalyo 'braviḍ idam.

ŚALYA uvāca:

«avamanyasi, Gāndhāre, dhruvaṃ ca pariśaṅkase,  
yan mām braviṣi viśrabdhaṃ, «sārathyaṃ kriyatām, iti!»  
asmatto 'bhyadhikaṃ Karṇaṃ manyamānaḥ praśaṃsasi;  
na c' āhaṃ yudhi Rādheyaṃ gaṇaye tulyaṃ ātmanā.  
ādiśyatām abhyadhiko mam' āṃśaḥ, pṛthivī|pate!  
tam ahaṃ samare jītvā gamiṣyāmi yath"āgatam.  
32.35 atha v" āpy eka ev' āhaṃ yotsyāmi, Kuru|nandana.  
paśya vīryaṃ mam' ādya tvam saṃgrāme dahato ripūn!  
yath" ābhimānaṃ, Kauravya, vidhāya hṛdaye pumān  
asmad|vidhaḥ pravarteta, mā mām tvam abhiśaṅkithāḥ!  
yudhi c' āpy avamāno me na kartavyaḥ kathaṃ cana;  
paśya pīnau mama bhujau vajra|saṃhanan'|ōpamau!  
dhanuḥ paśya ca me citraṃ, śarāṃś c' āśīviṣ'|ōpamān!  
rathaṃ paśya ca me klptaṃ sad|āsvair vāta|vegitaḥ!  
gadāṃ ca paśya, Gāndhāre, hema|paṭṭa|vibhūṣitām!  
dārayeyaṃ mahīm kṛtsnām, vikireyaṃ ca parvatān,  
32.40 śoṣayeyaṃ samudrāṃś ca tejasā svena, pārthiva.  
taṃ mām evaṃ|vidhaṃ, rājan, samartham ari|nigrahe

gods and Shakra. How much more then with the Pándavas?  
Do not doubt my words!"

SÁNJAYA said:

After listening to Duryódhana's words, Shalya was filled 32.30  
with rage. Contracting his brow into three lines, he shook  
his hands again and again and rolled his huge, rage-reddened  
eyes. Proud of his family, sovereignty, learning and strength,  
mighty-armed Shalya said this.

SHALYA said:

"You insult and surely distrust me, son of Gandhári, since  
you brazenly say to me, 'Please become the chariot-driver'!  
You praise Karna, thinking him better than us. But I don't  
consider Radha's son my equal in battle. Assign a superior  
share to me, lord of the earth! After defeating it in battle,  
I will go the way I came. Or I could fight alone, joy of 32.35  
the Kurus. You must watch my valor today as I scorch our  
enemies in battle!

Since a man like us would depart after taking an in-  
sult to heart, Kaurávyā, you shouldn't doubt me! And there  
shouldn't be any contempt for me in battle. Look at my  
thick arms; they're as hard as diamond! Look at my beauti-  
ful bow and my arrows that are like poisonous snakes! And  
look at my chariot complete with good horses as fast as the  
wind! And, son of Gandhári, look at my club decorated  
with golden binding!

I could tear apart the entire earth, split apart the moun-  
tains and parch the oceans with my power, king. Why ap- 32.40  
point someone like me who can overwhelm enemies, king,  
as chariot-driver in battle for Ádhiratha's son, who's of such

kasmād yunañkṣi sārathye nīcasy' Ādhirathe raṇe?  
na mām a|dhuri, rāj'|ēndra, niyoktum tvam ih' ārhasi;  
na hi pāpīyasaḥ śreyān bhūtvā preṣyatvam utsahe!  
yo hy abhyupagataṃ prītyā garīyāṃsaṃ vaśe sthitam  
vaśe pāpīyaso dhatte, tat pāpam adhar'|ōttaram!

Brahmaṇā brāhmaṇāḥ sṛṣṭā mukhāt, kṣatraṃ ca bāhutaḥ,  
ūrubhyām asṛjad vaiśyāñ, śūdrān padbhyām, iti śrutih!  
tebhyo varṇa|viśeṣās ca pratilom'|ānuloma|jāḥ,

32.45 ath' ānyonyasya saṃyogāc cāturvarṇyasya, Bhārata.  
goptāraḥ, saṃgrahītāro, dātāraḥ kṣatriyāḥ smṛtāḥ;  
yājan'|ādhyāpanair viprā, viśuddhaiś ca pratigrahaiḥ,  
lokasy' ānugrah'|ārthāya sthāpitā brāhmaṇā bhuvi;  
kṛṣiś ca, pāśupālyam ca viśāṃ, dānam ca dharmataḥ;  
brahma|kṣatra|viśāṃ śūdrā vihitāḥ paricārakāḥ.  
brahma|kṣatrasya vihitāḥ sūtā vai paricārakāḥ,  
na kṣatriyo vai sūtānāṃ śṛṇuyāc ca katham cana!

ahaṃ mūrdh'|ābhiṣikto hi rāja'|ṛṣi|kula|jo nṛpaḥ,  
mahā|rathaḥ samākhyātaḥ, sevyāḥ, stutyaś ca bandinām!

32.50 so 'ham etādṛśo bhūtvā n' ēh' āri|bala|sūdanaḥ  
sūta|putrasya saṃgrāme sārathyaṃ kartum utsahe!  
avamānam ahaṃ prāpya na yotsyāmi katham cana!  
āpṛcche tv' ādya, Gāndhāre, gamiṣyāmi gṛhāya vai!»



inferior status? Please, lord of kings, don't appoint me here in this position that has no honor. For having been higher than that lowly man, I can't become his servant. For when the man lower in authority accepts under his power the higher man who assents out of friendship, that evil has it back to front!

Brahma emitted brahmins from his mouth and kshatriyas from his arms. He emitted vaishyas from his thighs and shudras from his feet. This is sacred learning! And from them then came the special social classes—those born against the grain and those with the grain—because of the intermixture 32.45 of the four social classes with one another, Bhárata. Kshatriyas are traditionally regarded as protectors, gatherers of wealth and benefactors. Learned brahmins were deposited on earth in order to assist people by offering sacrifices, teaching and accepting pure gifts. According to the law, vaishyas have agriculture, animal husbandry and giving. And shudras have been decreed as the servants of brahmins, kshatriyas and vaishyas. Charioteers have been decreed as the servants of brahmins and kshatriyas. In no way should a kshatriya listen to anything from charioteers!

I am a king! I was anointed on the head and born in a family of royal sages. I am celebrated as a great warrior. I should be served and praised by bards! Having been one 32.50 such as this, a destroyer of enemy armies, I can't now become the chariot-driver in battle for the charioteer's son! Receiving this insult, I will not fight at all! I bid you farewell, son of Gandhári, now I go home!"

SAMJAYA uvāca:

evam uktvā, mahā|rāja, Śalyaḥ samiti|śobhanaḥ  
utthāya prayayau tūrṇaṃ rāja|madhyād a|maṛṣitaḥ.  
praṇayād, bahu|mānāc ca tan niḡṛhya sutas tava  
abravīn madhuraṃ vākyaṃ sāmṇā sarv'|ārtha|sādhakam:

«yathā, Śalya, vijānīṣe, evam etad a|saṃśayam.  
abhiprāyas tu me kaś cit. tan nibodha, jan'|ēśvara!

32.55 na Karṇo 'bhyadhikas tvatto; na saṃke tvāṃ ca, pārthiva;  
na hi Madr'|ēśvaro rājā kuryād yad an|ṛtaṃ bhavet.  
ṛtam eva hi pūrvās te vadanti puruṣ'|ōttamāḥ,  
tasmād Ārtāyaniḥ prokto bhavān, iti matir mama.

śalya|bhūtaś ca śatrūṇāṃ yasmāt tvaṃ yudhi, māna|da,  
tasmāc Chalyo hi te nāma kathyate pṛthivī|tale.  
yad etad vyāhṛtaṃ pūrvam bhavatā, bhūri|dakṣiṇa,  
tad eva kuru, dharma|jña, mad|arthaṃ yad yad ucyate.  
na ca tvatto hi Rādheyo, na c' āham api vīryavān,  
vṛṇe 'ham tvāṃ hay'|āgryāṇāṃ yantāram iha saṃyuge.

32.60 manye c' ābhyadhikaṃ, Śalya,  
guṇaiḥ Karṇaṃ Dhanamjayāt,  
bhavantaṃ Vāsudevāc ca  
loko 'yam iti manyate.

Karṇo hy abhyadhikaḥ Pārthād astrair eva, nara'|rṣabha,  
bhavān abhyadhikaḥ Kṛṣṇād aśva|jñāne bale tathā.  
yath" āśva|hṛdayaṃ veda Vāsudevo mahā|manāḥ,  
dvi|guṇaṃ tvaṃ tathā vetsyi, Madra|rāj' ēśvar'|ātmaja.»

SÁNJAYA said:

Having said this, great king, Shalya, who was brilliant in battle, rose quickly and indignantly and departed from the midst of the kings. Holding him back out of his affection and great respect for him, in a conciliatory way your son spoke these soothing words that could accomplish every purpose:

"Shalya, it is as you understand it, without a doubt. But I had a point. Listen to it, lord of people! Karna is not superior to you and I do not distrust you, king. For a lord of the Madras, a king, could not do what would be false. Your ancestors were the most excellent of men and spoke the truth alone; I reckon it's for this that you're known as Artáyani.\* 32.55

But because in battle you're a thorn to your enemies, giver of honor, on earth your name is regarded as Shalya.\* Giver of rich gifts, do what you previously said you would, knower of the law, whatever you say now for my sake. Since neither Radha's son nor I is more powerful than you, I choose you as the driver of these most excellent horses for this battle. Shalya, I regard Karna as superior to Dhanan·jaya in merits, and the world regards you as superior to Vasudéva. Karna is certainly superior to Pritha's son in weapons, bull of a man, and you're superior to Krishna in horse lore and strength. Just as proud Vasudéva understands the heart of a horse, so you understand it twice as much, lord's son and king of the Madras." 32.60

ŚALYA uvāca:

«yan mām bravīṣi, Gāndhāre,  
madhye sainyasya, Kaurava,  
viśiṣṭaṃ Devakī|putrāt,  
prītimān asmy ahaṃ tvayi.  
eṣa sārathyam ātiṣṭhe Rādheyasya yaśasvinaḥ  
yudhyataḥ Pāṇḍav'āgryeṇa, yathā tvaṃ, vīra, manyase.  
32.65 samayaś ca hi me, vīra, kaś cid Vaikartanaṃ prati  
utsrjeyaṃ yathā|śraddham ahaṃ vāco 'sya saṃnidhau.»

SAMJAYA uvāca:

«tath"! ēti» rājan, putras te saha Karṇena, Bhārata,  
abravīn Madra|rājasya mataṃ, Bharata|sattama.

DURYODHANA uvāca:

33.1 «BHŪYA EVA TU, Madr'lēśa, yat te vakṣyāmi tac chṛṇu,  
yathā purā vṛttam idaṃ yuddhe dev'āsure, vibho!  
yad uktavān pitur mahyaṃ Mārkaṇḍeyo mahān ṛṣiḥ,  
tad a|śeṣeṇa bruvato mama, rāja'|ṛṣi|sattama,  
nibodha manasā, c' ātra na te kāryā vicāraṇā!  
devānām asurāṇām ca paraspara|jigīṣayā  
babhūva prathamo, rājan, saṃgrāmas Tārakā|mayah.  
nirjitaś ca tadā daityā daivatair, iti naḥ śrutam.  
33.5 nirjiteṣu ca daityeṣu Tārakasya sutās trayah,  
Tārākṣah, Kamalākṣaś ca, Vidyunmālī ca, pārthiva,  
tapa ugraṃ samāsthāya niyame parame sthitāḥ,  
tapasā karṣayām āsur dehān svāñ, śatru|tāpana.  
damena, tapasā c' āiva, niyamena, samādhinā  
teṣāṃ Pitā|mahaḥ prīto vara|daḥ pradadau varam.  
a|vadhyatvaṃ ca te, rājan, sarva|bhūtasya sarvadā

## SHALYA BECOMES KARNA'S CHARIOTEER

SHALYA said:

"Son of Gandhári, since you describe me in the midst of this army as better than Dévaki's son,\* I am pleased with you, Káurava. I will act as chariot-driver for Radha's famous son while he battles with the foremost of the Pándavas, hero, just as you wish. And my only condition, hero, is that in his presence I can sling any words I want at Vaikártana." 32.65

SÁNJAYA said:

"Fine!" said your son together with Karna to that wish of the king of the Madras, King Bhárata, finest of Bharatas.

DURYÓDHANA said:

"MIGHTY LORD OF the Madras, listen! I will tell you something else. Namely, what happened long ago in the battle of the gods and demons. The great sage Markandéya related this to my father, who related it to me. Listen as I relate it in full, finest of royal sages, and have no doubts in your mind as regards it! 33.1

The first battle of the gods and demons, each seeking to defeat the other, took place on account of Taraká.\* We are taught that the demons were then conquered by the gods. And once the demons were conquered, king, Táraka's three sons, Taráksha, Kamaláksha and Vidyun·malin, undertaking terrible austerity and remaining in the most extreme penance, tormented their own bodies with austerity, scorcher of enemies. 33.5

The Grandfather\* was pleased with their self-control, austerity, penance and meditation, and that giver of boons gave them a boon. Together, king, they asked the Grandfather of all the worlds for the inability to be killed by any be-

sahitā varayām āsuḥ sarva|loka|Pitā|maham.

tān abravīt tadā devo lokānām prabhur īśvaraḥ:

«n' āsti sarv'āmaratvaṃ vai, nivartadhvam ito, 'surāḥ!

33.10 anyam varam vṛṇīdhvam vai, yādṛṣaṃ saṃprarocate!»

tatas te sahitā, rājan, saṃpradhāry' ā|sakṛt, prabhum  
sarva|lok'|ēśvaram vākyam

praṇamy' ēdam ath' ābruvan:

«asmabhyam tvaṃ varam, Deva,

saṃprayaccha, Pitā|maha.

vayam purāṇi trīṇy eva samāsthāya mahīm imām

vicariṣyāma loke 'smiṃs tvat|prasāda|puras|kṛtāḥ.

tato varṣa|sahasre tu sameṣyāmaḥ parasparam;

ekī|bhāvam gamiṣyanti purāṇy etāni c', ānagha.

samāgatāni c' āitāni yo hanyād, Bhagavaṃs, tadā

ek'|ēṣuṇā deva|varaḥ, sa no mṛtyur bhaviṣyati!»

33.15 «evam astv! iti» tān devaḥ pratyuktvā prāviśad divam.

te tu labdha|varāḥ prītāḥ, saṃpradhārya parasparam

pura|traya|viśṛṣṭy|artham Mayam vavrur mah'|āsuram

viśva|karmāṇam ajaram, daitya|dānava|pūjitam.

tato Mayahḥ sva|tapasā cakre dhīmān purāṇi ca  
trīṇi, kāñcanam ekaṃ vai, raupyam, kārṣṇāyasaṃ tathā.

kāñcanam divi tatṛ' āsīd, antarikṣe ca rājatam,

āyasaṃ c' ābhavad bhaumaṃ, cakra|sthaṃ, pṛthivī|pate.

ek'|āikaṃ yojana|śataṃ vistār'|āyāmataḥ samam,

grh'|āṭṭālaka|saṃyuktaṃ, bahu|prākāra|torāṇam,

33.20 grha|pravara|saṃbādham, a|saṃbādha|mahā|patham,

prāsādair vividhaiś c' āiva, dvāraiś c' āpy upaśobhitam.

pureṣu c' ābhavan, rājan, rājāno vai pṛthak pṛthak;

ing at any time. That god, the powerful lord of worlds, then said to them: 'There is no absolute immortality, demons, you must turn away from this! Choose another boon the like of which pleases you!' 33.10

After deliberating together over and over again, king, and after bowing to the powerful lord of all the worlds, they then spoke this speech:

'Grandfather, God, you offered us a boon. We will live in three cities and wander the earth preceded in this world by your grace. In a thousand years we will meet one another. And those cities, faultless one, will have become one. Lord, the best of the gods who with one arrow can then destroy them combined together will be our death!' 33.15

The god replied to them, 'Let it be so!' and entered heaven. With their boon obtained the demons were delighted. After deliberating with one another, they chose the mighty demon Maya to create the three cities, the never-ageing all-creator worshipped by the *daitya* and *dānava* demons.

Learned Maya then created three cities through his own austerity. One was made of gold, one of silver and one of black iron. Forming a circle, the golden city was in heaven, the silver in the space between heaven and earth, and the iron city was on earth, lord of the earth. Each on its own was equal to a hundred *yōjanas*\* in length and breadth. Each was filled with houses and watchtowers, and had many walls with arched doorways. Each was crowded with mansions and had wide and huge roads. Each was adorned with gateways and various palaces. And in each of the cities there were different kings, king. The beautiful golden city was 33.20

kāñcanam̐ Tārakākṣasya citram āsīn mah”|ātmanah̐,  
rājatam̐ Kamalākṣasya, Vidyunmālina āyasam.

trayas te daitya|rājānas trīḥ lokān astra|tejasā  
ākramya tasthur, ūcuś ca, ‘kaś ca nāma Prajāpatiḥ?’  
teṣām dānava|mukhyānām prayutāny, arbudāni ca,  
koṭyaś c’ ā|prativīrāṇām samājagmus tatas tataḥ,  
māms’|āśinaḥ su|dr̥ptāś ca surair vinikṛtāḥ purā,

33.25 mahad aiśvaryam icchantas, tri|puraṁ durgam āśritāḥ.

sarveṣām ca punaś c’ āiṣām sarva|yoga|vaho Mayaḥ;  
tam āśritya hi te sarve vartayante ’|kuto|bhayāḥ.  
yo hi yan manasā kāmam̐ dadhyau tri|pura|saṁśrayaḥ,  
tasmai kāmam̐ Mayas tam̐ tam̐ vidadhe māyayā tadā.

Tārakākṣa|suto vīro Harir nāma mahā|balaḥ  
tapas tepe paramakam̐, yen’ ātuṣyat Pitā|mahaḥ.  
saṁtuṣṭam̐ avṛṇod devam̐, ‘vāpī bhavatu naḥ pure,  
śastrair vinihatā yatra kṣiptāḥ, syur balavattarāḥ.’

sa tu labdhvā varam̐, vīras Tārakākṣa|suto Hariḥ  
33.30 sasṛje tatra vāpīm̐ tām̐ mṛtānām̐ jīvanīm̐, prabho.  
yena rūpeṇa daityas tu, yena veṣeṇa c’ āiva ha  
mṛtas tasyām̐ parikṣiptas, tādr̥ṣen’ āiva jajñivān.

tām̐ prāpya te punas tām̐s tu lokān sarvān babādhire,  
mahatā tapasā siddhāḥ, surāṇām̐ bhaya|vardhanāḥ.  
na teṣām̐ abhavad, rājan, kṣayo yuddhe kadā cana.  
tatas te lobha|mohābhyām̐ abhibhūtā, vicetasah̐,



great Tarakáksha's,\* the silver Kamaláksha's and the iron Vidyun·malin's.

Those three demon-kings, after attacking the three worlds with the fiery power of their missiles, remained there and said, 'Who's called the Lord of beings?' Millions, ten million and tens of millions of the foremost demons who were without rival—immensely proud flesh-eaters who'd previously been mistreated by the gods—gathered together from all over the place and, seeking great power, took refuge in the three impenetrable cities. 33.25

And furthermore, Maya brought everything to them all there. Relying on him, they all lived without fear from anyone. Whatever wish anyone taking refuge in the three cities could imagine Maya fulfilled for him with his magic.

Tarakáksha's son, an immensely powerful hero called Hari, underwent the most extreme austerity with which the Grandfather was pleased. He requested of that well satisfied god, 'Please, let us have a lake in our city where those who've been killed by weapons can be sent to become more powerful.'

After receiving that boon, powerful man, Tarakáksha's heroic son Hari created a lake there that could revive the dead. With whatever form and whatever garment a demon died, once he'd been thrown into it he was reborn with exactly the same appearance. 33.30

After obtaining the lake, the demons again oppressed all the worlds. Made powerful by their great austerity and provoking fear among the gods, there was no way at all to destroy them in battle, king. Overcome with greed and delusion, arrogant and foolish, they all then tore the established

nir|hrīkāḥ saṁsthitim sarve sthāpitāṁ samalūlupan.  
vidrāvya sa|gaṇān devāṁs tatra tatra tadā tadā  
viceruḥ svena kāmēna, vara|dānena darpitāḥ.

33.35 dev'|ōdyānāni sarvāṇi, priyāṇi ca div'|āukasām,  
ṛṣiṇām āśramān puṇyān, ramyāñ jana|padāṁs tathā,  
vyanāśayann a|maryādā dānavā duṣṭa|cāriṇaḥ.

pīḍyamāneṣu lokeṣu, tataḥ Śakro Marud|vṛtaḥ  
purāṇy āyodhayāṁ cakre vajra|pātaiḥ samantataḥ.  
n' āśakat tāny a|bhedyāni yadā bettuṁ Puramḍdaraḥ  
purāṇi vara|dattāni dhātrā tena, nar'|ādhipa,  
tadā bhītaḥ sura|patir muktvā tāni purāṇy atha  
tair eva vibudhaiḥ sārdhaṁ Pitā|maham, ariṁ|dama,  
jagām' ātha tad ākhyātum viprakāraṁ sur'|ētaraiḥ.

33.40 te tattvaṁ sarvam ākhyāya, śirobhiḥ saṁpraṇamya ca,  
vadh'|ōpāyam apr̥cchanta bhagavantaṁ Pitā|maham.

śrutvā tad bhagavān devo devān idam uvāca ha:  
'mam' āpi so 'parādhnoti yo yuṣmākam a|saumya|kṛt.  
asurā hi dur|ātmānaḥ sarva eva sura|dvīṣaḥ  
aparādhyanti satataṁ ye yuṣmān pīḍayanty uta.  
ahaṁ hi tulyaḥ sarveṣāṁ bhūtānāṁ n' ātra saṁśayaḥ;  
a|dhārmikās tu hantavyā! iti me vrataṁ āhitam!  
ek'|ēṣuṇā vibhedyāni tāni durgāṇi, n' ānyathā.  
na ca Sthāṇum ṛte śakto bhettum ek'|ēṣuṇā puraḥ.

33.45 te yūyaṁ Sthāṇum īśānaṁ, jiṣṇum, a|kliṣṭa|kāriṇam  
yoddhāraṁ vṛṇut', ādityāḥ. sa tān hantā sur'|ētarān|

order to pieces. Made proud by the granting of the boon, time and again they drove away the gods and their hordes in all directions and roamed about at will. Those lawless and evil demons destroyed all the sacred gardens held dear by the gods, and the sacred ashrams and delightful communities of sages. 33:35

As they oppressed the worlds, Shakra, surrounded by the Maruts, made war against those cities by hurling lightning bolts from all sides. When the Sacker of cities could not destroy those indestructible cities that had been granted a boon by the creator, ruler of men, the lord of the gods was terrified. After quitting the cities, foe-conqueror, together with the gods he went to the Grandfather to explain the wicked things done by those opposed to the gods. They explained everything truthfully to him and, bowing their heads, asked the illustrious Grandfather for a way to destroy them. 33:40

Once he'd heard this, the illustrious god said this to the gods: 'Whoever brings displeasure to you also offends me. Since those demons, all wicked enemies of the gods, always oppress you, they offend me. There's no doubt that I'm equitable to all beings; yet those who are unlawful should be killed! That's the vow I've given! Those citadels can only be destroyed by one arrow, in no other way. And none other than Sthanu\* can destroy that city with a single arrow. Gods, you must choose lord Sthanu as your warrior. He's a winner and never tires of doing deeds. He will kill those who are opposed to the gods!' 33:45

iti tasya vacaḥ śrutvā devāḥ Śakra|puro|gamāḥ  
 Brahmāṇam agrataḥ kṛtvā Vṛṣāṅkaṁ śaraṇaṁ yayuḥ.  
 tapo|niyamam āsthāya, grṇanto Brahma śāsvatam  
 ṛṣibhiḥ saha dharma|jñā Bhavaṁ sarv'|ātmanā gatāḥ.

tuṣṭuvur vāgbhir ugrābhir bhayeṣv abhaya|daṁ, nṛpa,  
 Sarvātmānaṁ mah'"|ātmānaṁ, yen' āptaṁ sarvam ātmanā.  
 tapo|viśeṣair vividhair yogaṁ yo veda c' ātmanaḥ,  
 yaḥ sāmkyam ātmano vetti, yasya c' ātmā vaśe sadā,  
 33-50 te taṁ dadṛśur Īśānaṁ, tejo|rāsim Umā|patim,  
 an|anya|sadṛśaṁ loke bhagavantam a|kalmaṣam.  
 ekaṁ ca bhagavantaṁ te nānā|rūpam akalpayan;  
 ātmanaḥ pratirūpāṇi rūpāṇy atha mah'"|ātmani  
 parasparasya c' āpaśyan sarve parama|vismitaḥ.  
 sarva|bhūta|mayam dṛṣṭvā tam a|jaṁ jagataḥ patim  
 devā brahma'|ṛṣayaś c' āiva śirobhir dharaṇīm gatāḥ.

tān svasti|vāden' ābhycaya samutthāpya ca Śaṁkaraḥ  
 «brūta! brūt'! ēti» bhagavān smayamāno 'bhyabhāṣata.

Tryaṁbakeṇ' ābhyanujñātās tatas te svastha|cetasah:  
 33-55 «namo! namo! namas te 'stu, prabho! ity» abruvan vacaḥ.  
 «namo dev'|ādhidevāya, dhanvine vana|māline,  
 Prajāpati|makha|ghnāya Prajāpatibhir idyate!\*

namaḥ stutāya, stutyāya, stūyamānāya Śaṁbhave,  
 vilohitāya, rudrāya, nīla|grīvāya, śūline,  
 a|moghāya, mṛg'|ākṣāya, pravar'|āyudha|yodhine,

After hearing his words, the gods, led by Shakra and placing Brahma at their head, went to Vrishánka\* to seek protection. Once they'd performed the obligatory penance, those law-knowing gods recited the eternal Veda with the sages and, with complete conviction, went to Bhava.\*

With powerful words they praised magnanimous Sarvátman,\* king, who offered safety in crises and by whom all is filled with his soul. He who understands the cultivation of the soul through various kind of austerity, he who understands the discrimination of the soul, he who always has his soul under control, they saw him, Ishána, a mass of splendor, the husband of Uma, illustrious and blemish free like no other in the world. Though he is one, they considered that lord to have many forms; and they saw the images that one another had of that soul as images in the great soul, and they were all immensely surprised. After seeing him, the non-born lord of the universe, as consisting of all beings, the gods and brahmin-sages touched the ground with their heads. 33.50

Honoring them with a benediction and raising them up, lord Shánkara smiled and said to them, 'Speak! Speak!'

As commanded by Try-ámbaka, their minds at ease, they then spoke these words: 'Powerful lord, homage! Homage! Let there be homage to you! Homage to the supreme god of gods, the archer garlanded with wildflowers, the destroyer of the sacrifice of the Lord of creatures\* who is praised by the Praja-patis! Homage to Shambhu\* who is praised, should be praised and is being praised, who is deep-red, who is fierce, whose neck is blue, who holds the trident, who never fails, whose are eyes like a deer's, who is a warrior with the 33.55

- arhāya c' āiva, śuddhāya, kṣayāya krathanāya ca,  
dur|vāraṇāya, krāthāya, brahmaṇe, brahma|cāriṇe,  
Īśānāy' ā|prameyāya, niyantre, carma|vāsase,  
tapo|ratāya, piṃgāya, vratine, kṛtti|vāsase,  
33.60 Kumāra|pitre, try|akṣāya, pravar'|āyudha|dhāriṇe,  
prapann'|ārti|vināśāya, brahma|dviṭ|saṃgha|ghātine!  
vanas|patīnām pataye, narāṇām pataye namaḥ!  
gavām ca pataye nityam, yajñānām pataye namaḥ!  
namo 'stu te sa|sainyāya Tryambakāy' āmit'|āujase!  
mano|vāk|karmabhir, Deva, tvām prapannān bhajasva naḥ!ḥ  
tataḥ prasanno bhagavān sv|āgaten' ābhinandya ca  
provāca, «vyetu vas trāso! brūta! kiṃ karavāṇi vaḥ?»

## DURYODHANA uvāca:

- 34.1 «PITṚ|DEVĀ'|RṢI|saṃghebhyo 'bhaye datte mah'"ātmanā,  
sat|kṛtya Śaṃkaram prāha Brahmā loka|hitam vacaḥ:  
«tav' ātisargād, dev'|ēśa, prājāpatyam idaṃ padam  
may'" ādhitiṣṭhatā datto dānavebhyo mahān varah.  
tān atikrānta|maryādān n' ānyaḥ saṃhartum arhati  
tvām ṛte, bhūta|bhavy'|ēśa, tvam hy eṣām pratyarir vadhe.  
sa tvam, Deva, prapannānām yācatām ca div'|āukasām  
kuru prasādam, dev'|ēśa! dānavāñ jahi, Śaṃkara!  
34.5 tvat|prasādāj jagat sarvaṃ sukham aidhata, māna|da;  
śaraṇyas tvam hi, lok'|ēśa, te vyaṃ śaraṇam gatāḥ.»

most excellent weapons, who is worthy and pure, who is  
destruction and a destroyer, who is irrepressible, a killer, a  
brahmin and a celibate, who is immeasurable Ishána, who  
is restrained, who wears a hide, who is intent on austerity,  
who is yellow, who observes his vows, who wears a skin, who 33.60  
is the father of Kumára,\* who has three eyes, who holds  
excellent weapons, who is the destroyer of the distress of  
those who petition for it and who slaughters heretic groups!  
Homage to the lord of trees and the lord of men! Homage  
to the eternal lord of cows and lord of sacrifices! Let there be  
homage to you along with your army, to Try-ámbaka, whose  
energy has no limit! God, be gracious to us who entreat you  
with thought, speech and action!

After greeting them with welcome, the gracious lord said,  
‘Let your fear go! Speak! What can I do for you?’”

DURYÓDHANA said:

“ONCE THAT GREAT soul had granted safety to the bands 34.1  
of ancestors, gods and sages, Brahma honored Shánkara and  
spoke these words for the benefit of the worlds:

‘I gave a great boon to the demons while in the position of  
lord of creatures at your behest, lord of the gods. Apart from  
you, lord of past and future, no one else could destroy those  
law violating demons. For when it comes to killing, you’re  
an opponent well-matched for them. God, you must do this  
favor for the gods who’ve come to you and are begging you,  
lord of the gods! Shánkara, destroy the demons! Because of 34.5  
your grace the entire world became happy, giver of honor.  
You provide protection, lord of the worlds, so we’ve come  
to you for protection.’

STHĀÑUR uvāca:

«hantavyāḥ śatravaḥ sarve yuṣmākam, iti me matiḥ!  
na tv eka utsahe hantum, bala|sthā hi sura|dviṣaḥ.  
te yūyaṁ saṁhataḥ sarve madīyen' ārdha|tejasā  
jayadhvaṁ yudhi tāñ śatrūn, saṁhata hi mahā|balāḥ!»

DEVĀ ūcuḥ:

«asmat|tejo|balaṁ yāvat, tāvad dvi|guṇam āhave  
teṣāṁ, iti hi manyāmo; dṛṣṭa|tejo|balā hi te.»

STHĀÑUR uvāca:

«vadhyās te sarvataḥ pāpā ye yuṣmāsv aparādhinaḥ!  
mama tejo|bal'ārdhena sarvān nighnata śātravān!»

DEVĀ ūcuḥ:

34.10 «bibhartuṁ bhavato 'rdhaṁ tu na śakṣyāmo, Maheśvara.  
sarveṣāṁ no bal'ārdhena tvam eva jahi śātravān!»

STHĀÑUR uvāca:

«yadi śaktir na vaḥ kā cid bibhartuṁ māmakaṁ balam,  
aham etān haniṣyāmi yuṣmat|tejo'|rdha|bṛṁhitāḥ!»  
tatas «tath'!» eti dev'ēśas tair ukto, rāja|sattama,  
ardham ādāya sarveṣāṁ tejas' ābhyadhiko 'bhavat.  
sa tu devo balen' āsīt sarvebhyo balavattaraḥ.  
Mahādeva iti khyātas tataḥ|prabhṛti Śaṁkaraḥ.



## SHALYA BECOMES KARNA'S CHARIOTEER

STHANU said:

‘All your enemies should be killed, that’s what I think! But I can’t kill them alone, for those enemies of the gods are powerful. All of you, united together with half my power, must conquer those enemies in battle, for there is great strength in being united!’

THE GODS said:

‘As great as the strength of our power is, in battle theirs is twice that. That’s what we believe, for we’ve seen the strength of their power.’

STHANU said:

‘Those wretches offending against you should be completely annihilated! With half the strength of my power, destroy all those enemies!’

THE GODS said:

‘But we can’t bear half of you, Mahéshvara. Alone you 34.10 must destroy our enemies with half the power of all of us!’

STHANU said:

‘If you don’t have the ability to bear my power, then, enhanced by half your power, I’ll slaughter them!’

‘Yes!’ they then said to the lord of the gods, finest of kings. Grabbing half of all their power, he became more extraordinary with their power. And with that power the god was more powerful than all of them. From this point on Shánkara was known as Maha-deva.\*

tato 'bravīn Mahādevo, <dhanur|bāṇa|dharo hy aham  
hanīṣyāmi rathen' ājau tān ripūn vo, div'|āukasah.

34.15 te yūyaṃ me rathaṃ c' āiva, dhanur, bāṇaṃ tath" āiva ca  
paśyadhvaṃ, yāvad ady' āitān pātayāmi mahī|tale!>

DEVĀ ūcuḥ:

<mūrtīḥ sarvāḥ samādhāya trailokyasya tatas tataḥ,  
rathaṃ te kalpayiṣyāma, dev'|ēśvara, su|varcasam.>

tath" āiva buddhyā vihitam, Viśvakarma|kṛtaṃ śubham  
tato vibudha|śārdūlās te rathaṃ samakalpayan.

Viṣṇuṃ, Somaṃ, Hutāśaṃ ca tasy' êṣuṃ samakalpayan.  
śṛṅgam Agnir babhūv' āśya, bhallaḥ Somo, viśāṃ pate,  
kuḍmalāś c' ābhavad Viṣṇus tasminn iṣu|vare tadā.

rathaṃ vasaṃ|dharāṃ devīm viśāla|pura|mālinīm,

34.20 sa|parvata|vana|dvīpāṃ cakrur bhūta|dharāṃ tadā.

Mandaraḥ parvataś c' ākṣo, jaṃghā tasya Mahānadi,  
dīśāś ca pradiśāś c' āiva parivāro rathasya tu.

īśā nakṣatra|vaṃśāś ca, yugaḥ Kṛta|yugo 'bhavat.

kūbaraś ca rathasy' āsīd Vāsukir bhujag'|ōttamaḥ.

apaskaram adhiṣṭhāne Himavān, Vindhya|parvataḥ,

uday'|āstāv adhiṣṭhāne girī cakruḥ sur'|ōttamāḥ.

samudram akṣam asṛjan dānav'|ālayam uttamam.

sapta'|rṣi|maṇḍalaṃ c' āiva rathasy' āsīt pariṣkaraḥ.

Gaṅgā, Sarasvatī, Sindhur dhuram, ākāśam eva ca,

upaskaro rathasy' āsann āpaḥ sarvāś ca nimna|gāḥ.

34.25 aho|rātraṃ, kalāś c' āiva, kāṣṭhāś ca, ṛtavas\* tathā

Maha-deva then said, 'Brandishing my bow and arrows on my chariot in combat, gods, I will destroy those enemies of yours. You must watch my chariot, as well as my bow and arrow, and how many that I drop to the ground today!' 34.15

THE GODS said:

'After collecting together all the manifestations of the triple-world from all over the place, we will put together a magnificent and beautiful chariot for you, lord of gods.'

Then, exactly as it was astutely designed and made by Vishva-karman, those tigers of gods prepared his beautiful chariot. They prepared his arrow from Vishnu, Soma and Agni. Agni became its horn-shaft, Soma its broad arrow-head, lord of the people, and Vishnu became the tip on that excellent arrow.

Then they made the chariot out of the goddess earth—who sustains living things and is garlanded by enormous cities—along with her mountains, forests and islands. The Mándara mountain became an axle, the Great River\* its shank and the regions and directions became the chariot's covering. A multitude of stars became its pole and the Krita epoch\* its yoke. Vásuki, the most excellent serpent, became the chariot's railing. Those excellent gods made the Himalayan and the Vindhya ranges a pair of standing positions, and the eastern and western ranges standing positions as well. They made the ocean, that tremendous domicile of demons, an axle. The circle of seven sages became the chariot's wheel-guard. The Ganga, Sarásvati and Sindhu rivers, 34.20

anukarṣaṃ, grahā dīptā varūthaṃ, c' āpi tārakāḥ.  
dharm'|ārtha|kāmaṃ saṃyuktaṃ tri|veṇu, dāru bandhuram,  
oṣadhīr, vīrudhās c' āiva ghaṇṭāḥ puṣpa|phal'|ôpagāḥ.

sūryā|candramasau kṛtvā cakre ratha|var'|ôttame,  
pakṣau pūrv'|âparau tatra kṛte rātry|ahanī śubhe.  
daśa nāga|patīn iṣāṃ Dhṛtarāṣṭra|mukhāṃs tadā,  
yoktrāṇi cakrur nāgāṃs ca niḥśvasanto mah'"ôragān;  
dyāṃ yugaṃ, yuga|carmāṇi saṃvartaka|balāhakān.  
Kālapṛṣṭho, 'tha Nahuṣaḥ, Karkoṭaka|Dhanaṃjayau,

34.30 itare c' âbhavan nāgā hayānāṃ vāla|bandhanāḥ.  
diśas ca pradiśas c' āiva raśmayo ratha|vājīnām.

Samdhyāṃ, Dhṛtiṃ ca, Medhāṃ ca,

Sthitiṃ, Saṃnatim eva ca,

graham|nakṣatra|tārābhiś

carma citraṃ, nabhaś|talam.

sur'|āmbu|preta|vittānāṃ patīl lok'|ēśvarān hayān;  
Sinīvālīm, Anumatim, Kuhūṃ, Rākāṃ ca su|vratām  
yoktrāṇi cakrur, vāhānāṃ rohakāṃs tatra kaṇṭakān.  
dharmah, satyaṃ, tapo, 'rthas ca vihitās tatra raśmayah,  
adhiṣṭhānaṃ manaś c' āsīt, parirathyā Sarasvatī.

and the sky too, became its pole. All the rivers and waters became the chariot's furnishings. Day and night, minutes, instances and seasons, became its drag, and the blazing planets and stars became its bumper. Law, wealth and love together became the three bamboo pieces connecting the pole to the chariot. The wood became its seat. The herbs and creepers covered in fruits and flowers became its bells. 34.25

After the Sun and Moon were made the wheels of that exceptional chariot, day and night were made the wings on either side. They made the ten serpent chiefs led by Dhrita-rashtra\* its pole, and those hissing great serpents the *nagas* the yoking-thongs. The sky was made the yoke and rolling clouds the leather pads attached to the yoke. Then Kala-prishtha, Náhusa, Karkótaka, Dhanan-jaya and other 34.30 serpents became the cruppers for the horses. All the directions and regions became the chariot horses' reins. Twilight, Constancy, Intelligence, Rectitude and Humility, and the firmament decorated with the planets, constellations and stars, became its armor.

The masters of the worlds—the lords of the gods,\* the waters, the dead and wealth—became the horses. They made the very auspicious moon-phases Siniváli, Ánumati, Kuhu and Raka the yoking-thongs of those horses, and those who ride on those moon-phases the pins securing them in. Law, truth, austerity and prosperity became the reins in that chariot, mind its base and Sarásvati its track.

- nānā|varṇās ca citrās ca patākāḥ pavan'ĕritāḥ,  
34.35 vidyud|indradhanur|naddhaṃ rathaṃ dīptaṃ vyadīpayan.  
vaṣaṭ|kāraḥ pratodo 'bhūd, Gāyatrī śīrṣa|bandhanā.  
yo yajñe vihitāḥ pūrvam Īśānasya mah"Ātmanaḥ  
saṃvatsaro, dhanus tad vai, Sāvitrī jyā mahā|svanā.  
divyaṃ ca varma vihitāṃ mah"Ārhaṃ, ratna|bhūṣitam,  
a|bhedyāṃ, virajaskaṃ vai, kāla|cakra|bahiṣ|kṛtam.  
dhvajayaṣṭir abhūn Meruḥ śrīmān kanaka|parvataḥ,  
patākās c' ābhavan meghās taḍidbhiḥ samalaṃkṛtāḥ.  
rejur adhvaryu|madhya|sthā jvalanta iva pāvakāḥ,  
klptaṃ tu taṃ rathaṃ dṛṣtvā, vismitā devat" ābhavan!  
34.40 sarva|lokasya tejāṃsi dṛṣtv" āika|sthāni, māriṣa,  
yuktaṃ nivedayām āsur devās tasmai mah"Ātmane.  
evaṃ tasmin, mahā|rāja, kalpita ratha|sattame  
devair, manu|ja|śārdūla, dviṣatām abhimardane,  
svāny āyudhāni mukhyāni nyadadhāc Chaṃkaro rathe.  
dhvajayaṣṭiṃ viyat kṛtvā sthāpayām āsa go|vr̥ṣam.  
Brahma|daṇḍaḥ, Kāla|daṇḍo, Rudra|daṇḍas, tathā jvaraḥ  
pariskandā rathasy' āsan, sarvato|diśam udyatāḥ.  
Atharv'Āṅgirasāv āstāṃ cakra|rakṣau mah"Ātmanaḥ.  
Ṛg|vedaḥ, Sāma|vedaś ca, purāṇaṃ ca puraḥ|sarāḥ.  
34.45 itihāsa|Yajur|vedau pṛṣṭha|rakṣau babhūvatuh,  
divyā vācaś ca vidyās ca paripārśva|carāḥ sthitāḥ.  
stotr'Ādayaś ca, rāj'Ēndra, vaṣaṭ|kāras tath" āiva ca,  
om|kāraś ca mukhe, rājann, ati|śobhā|karo 'bhavat.

With its beautiful and variously colored flags buffeted by the wind, the gods illuminated that blazing chariot, binding it with a rainbow and lightning. The exclamation “*vashat*” became the whip, the Gayátri chant the strap at its tip. The year as previously determined in the sacrifice of that great soul Ishána became the bow, and the Savítri chant its deafening bow-string. And valuable and divine armor was made. Adorned with jewels, impenetrable and unsullied, it was not subject to the wheel of time. The magnificent, golden mountain Meru became the flagpole, and the clouds, decorated by lightning, became the flags. 34-35

After seeing that chariot so prepared, the gods were amazed; they glowed like the fires blazing amidst Adhváryu priests!\* After seeing the powers of the entire world assembled together, dear friend, the gods gave that well-prepared chariot to the great soul. 34-40

Great king, once the gods had so put together that superb chariot for the suppression of their enemies, tiger of a man, Shánkara placed his own remarkable weapons in the chariot. After making the sky his flagpole, he raised up his bull banner. The rod of Brahma, the rod of Death, the rod of Rudra and fever became his servants at the flanks of the chariot, raised towards every direction. Athárvan and Ángiras became the wheel-protectors of that great soul. The *Rig-veda*, *Sama-veda* and *puránas*\* became his advance runners. The historical tales and the *Yajur-veda*\* became the protectors at his back and the divine utterances and sciences were situated at his sides. The eulogies and so on, lord of kings, the exclamation “*vashat*” and the sound “*Om*” were in the front of the chariot, king, making it extremely beautiful. 34-45

vicitrām ṛtubhiḥ ṣaḍbhiḥ kṛtvā saṁvatsaram dhanuḥ,  
chāyām ev' ātmanaś cakre dhanur|jyām aḥṣayām raṇe.  
Kālo hi bhagavān Rudras, tasya saṁvatsaro dhanuḥ,  
tasmād raudrī Kāla|rātrir jyā kṛtā dhanuṣo 'jārā.  
iṣuś c' āpy abhavad Viṣṇur, Jvalanaḥ, Soma eva ca.  
Agnī|Ṣomau jagat kṛtsnam, Vaiṣṇavaṁ c' ōcyate jagat.

34.50 Viṣṇuś c' ātmā bhagavato Bhavasy' āmita|tejasah,  
tasmād dhanur|jyā|saṁsparśam na viṣehur Harasya te.  
tasmaiṁ śare tigma|manyuṁ mumoc' āsahyaṁ īśvaraḥ  
Bhṛgv|Aṅgiro|manyu|bhavaṁ krodh'|āgnim ati|duḥ|saham.

sa Nīllohito dhūmraḥ, kṛtti|vāsā, bhayaṁ|karaḥ,  
ādity'|āyuta|saṁkāśas, tejo|jvāl'|āvṛto jvalan,  
duś|cyāva|cyāvano, jetā, hantā, Brahma|dviṣāṁ haraḥ,  
nityaṁ trātā ca, hantā ca dharm'|ādharma'|āśritān narān.  
pramāthibhir bhīma|balair, bhīma|rūpair, mano|javaiḥ  
vibhāti bhagavān Sthāṇus tair ev' ātma|guṇair vṛtaḥ.

34.55 tasy' āṅgāni samāśritya sthitaṁ viśvam idaṁ jagat  
jaṅgam'|ā|jaṅgamaṁ, rājañ, śuśubhe 'dbhuta|darśanam!

drṣṭvā tu taṁ rathaṁ yuktaṁ, kavacī sa śar'|āsanī  
bāṇam ādāya taṁ divyaṁ Soma|Viṣṇv|Agni|saṁbhavam,  
tasya, rājams, tadā devāḥ kalpayāṁ cakrire, prabho,  
puṇya|gandha|vahaṁ, rājañ, Śvasanaṁ deva|sattamam.  
tam āsthāya Mahādevas trāsayan daivatāny api  
āruroha tadā yattaḥ, kampayann iva medinīm.



After making the year with the six seasons his spectacular bow, he made his own shadow its bow-string, and it never failed in battle. Since Time\* is lord Rudra and his bow is the year, therefore the terrible night of Time was formed into the never-flagging bow-string of his bow. And further, Vishnu, Agni and Soma became his arrow. Agni and Soma are the entire universe; and the universe is said to consist of Vishnu. Vishnu is the soul of the lord Bhava whose power is without measure. Consequently, they\* could not bear the touch of the bow-string of Hara's\* bow. The lord released on to that arrow his unbearable, violent rage, the utterly insufferable fire of anger that arose from the rage of Bhrigu and Ángiras. 34.50

Wearing only a skin, inciting fear and encompassed by the flames of his power, dark red Nila-lóhita\* blazed like ten-thousand suns. Felling those who are difficult to fell, a vanquisher, a killer, the destroyer of Brahma's enemies, he always protects men devoted to law and kills those devoted to its opposite. Lord Sthanu was resplendent surrounded by his own virtues and by destructive beings of terrible power and appearance that were as quick as thought. Taking refuge in his limbs, the entire universe—moving and non-moving—remained there, king. It was beautiful. A spectacular sight! 34.55

Once he'd seen that the chariot had been finished, donning his armor and picking up his bow, he grabbed the divine arrow born from Soma, Vishnu and Agni. Then, powerful king, the gods made the Wind, the most excellent of the gods, convey a sweet scent to him, king. Maha-deva climbed and then keenly mounted the chariot, terrifying even the gods and almost making the earth tremble.

tam āruruḥṣuṃ dev' | ēśaṃ tuṣṭuvuḥ parama' | ṛṣayaḥ,  
gandharvā, deva|saṃghāś ca, tath" āiv' āpsarasāṃ gaṇāḥ.

34.60 brahma' | ṛṣibhiḥ stūyamāno vandyamānaś ca bandhibhiḥ,  
tath" āiv' āpsarasāṃ vṇdair nṛtyadbhir nṛtya|kovidaiḥ,  
sa śobhamāno, vara|daḥ, khadgī, bāṇī, śar' | āsanī  
hasann iv' ābravīd devān, «sārathiḥ ko bhaviṣyati?»

tam abruvan deva|gaṇā, «yaṃ bhavān saṃniyokṣyate,  
sa bhaviṣyati, dev' | ēśa, sārathis te, na saṃśayaḥ!»

tān abravīt punar devo, «mattaḥ śreṣṭhataro hi yaḥ,  
taṃ sārathiṃ kurudhvam me svayaṃ saṃcintya mā|ciraṃ!»

etac chrutvā tato devā vākyam uktaṃ mah" | ātmanā  
gatvā Pitā|mahaṃ devāḥ prasādy' ēdaṃ vaco 'bruvan:

34.65 «yathā tvat|kathitaṃ, Deva, tri|daś' | āri|vinigrahe,  
tathā ca kṛtaṃ asmābhiḥ. prasanno no vṛṣa|dhvajah.  
rathāś ca vihito 'smābhir vicitr' | āyudha|saṃvṛtaḥ.  
sārathiṃ ca na jānīmaḥ. kaḥ syāt tasmin rath' | ōttame?  
tasmād vidhīyatāṃ kaś cit sārathir, deva|sattama.  
sa|phalāṃ tāṃ giraṃ, Deva, kartum arhasi no, vibho.  
evam asmāsu hi purā, bhagavann, uktavān asi,  
«hita|kart" āsmi bhavatām! iti» tat kartum arhasi!

The eminent sages, the *gandhárvas*, the bands of gods and the hordes of *ápsarases* sung the praises of the lord of the gods as he eagerly ascended the chariot. While he was 34.60  
praised by the brahmin-sages and venerated by the bards and the dancing dancing-troops of the *ápsarases* too, the boon-giver, looking brilliant and bearing his sword, arrow and bow, said to the gods as he nearly laughed, 'Who'll be my chariot-driver?'

The hordes of gods said to him, 'Lord of gods, whomever you appoint will become your chariot-driver, without a doubt!'

The god again spoke to them. 'Quickly think it over among yourselves and then make whoever is better than me my chariot-driver!'

After hearing those words uttered by that great soul and approaching the Grandfather, the gods reverently spoke this speech: 'We did just as you told us, God, to suppress the en- 34.65  
emies of the gods. The one whose emblem is a bull\* was gracious to us. We prepared his chariot and furnished him with various weapons. But we do not know who his chariot-driver is. Who should be his chariot-driver in that superb chariot? Therefore, please appoint someone as chariot-driver, most excellent of the gods. Powerful God, please make your words bear fruit for us. For previously, lord, you said to us, "I'll promote your interests!" Please do so now!'

sa, Deva, yukto ratha|sattamo no  
 durādharo, drāvaṇaḥ śātravāṇām;  
 Pināka|pāṇir vihito 'tra yoddhā  
 vibhīṣayan dānavān udyato 'sau!

34.70 tath" āiva vedās caturō hay'|āgryā,  
 dharā sa|śailā ca ratho mah" |ātmanaḥ,  
 nakṣatra|vaṁś'|ānugato, varūthī;  
 Haro yoddhā, sārathir n' ābhilakṣyaḥ!  
 tatra sārathir eṣṭavyaḥ sarvair etair viśeṣavān;  
 tat|pratiṣṭho ratho, Deva, hayā, yoddhā tath" āiva ca,  
 kavacāni sa|śastrāṇi, kārmukam ca, Pitā|maha.  
 tvām ṛte sārathim tatra n' ānyam paśyāmahe vayam,  
 tvaṁ hi sarva|guṇair yukto, daivatābhyo 'dhikaḥ, prabho.  
 sa ratham tūrṇam āruhya saṁyaccha paramān hayān  
 jayāya tri|div'|ēśānām, vadhāya tri|daśa|dviṣām!>  
 iti te śirasā gatvā tri|lok'|ēśam Pitā|maham,  
 devaḥ prasādayām āsuh sārathyāy', ēti naḥ śrutam!

PITĀ|MAHA uvāca:

34.75 <n' ātra kiṁ cin mṛṣā vākyaṁ yad uktaṁ, tri|div'|āukasaḥ.  
 saṁyacchāmi hayān eṣa yudhyato vai Kapardinaḥ!>

SHALYA BECOMES KARNA'S CHARIOTEER

We've prepared the most excellent of chariots, God,  
That is invincible and shall put our enemies to flight.  
The god wielding the Pináka bow was determined its  
warrior;

Terrifying the demons, he is ready to go!

The earth with its mountains is the chariot of that 34.70  
great soul,

Likewise the four Vedas are its foremost horses  
And its armor was acquired from a multitude of stars.  
Hara is the warrior; but the chariot-driver has yet to  
be determined!

It's desirable that the chariot-driver is better than all these.  
The chariot and the horses—and the warrior as well—rely  
upon him, God, as do the warrior's armor, weapons and  
bow, Grandfather. We see no one other than you as its  
chariot-driver. For you possess all the qualities and are su-  
perior to the other gods, master. You must quickly mount  
that chariot and guide those superb horses to victory for  
the lords of heaven and for the destruction of the gods'  
enemies!'

Bowing to the Grandfather, the lord of the triple-world,  
the gods asked him to assume the station of chariot-driver.  
This is what we're taught!

THE GRANDFATHER said:

'On this matter, gods, you've not spoken these words in 34.75  
vain. I shall control the horses while Kapárdin\* fights!'

tataḥ sa bhagavān devo loka|sraṣṭā Pitā|mahaḥ  
sārathye kalpito devair Īśānasya mah'ātmanah.  
tasminn ārohati kṣipraṃ syandane loka|pūjite,  
śīrobhir agaman bhūmiṃ te hayā vāta|raṃhasaḥ.  
āruhya bhagavān devo dīpyamānaḥ sva|tejasā  
abhiśūn hi pratodaṃ ca saṃjagrāha Pitā|mahaḥ.  
tata utthāya bhagavāṃs tān hayān anil'ōpamān  
babhāṣe ca tadā Sthāṇum, «āroh'! ēti» sur'ōttamaḥ.

34.80 tatas tam iṣum ādāya Viṣṇu|Som'Āgni|saṃbhavam,  
āruroha tadā Sthāṇur dhanuṣā kampayan parān.  
tam ārūḍhaṃ tu dev'|ēśaṃ tuṣṭuvuḥ parama'|rṣayaḥ,  
gandharvā, deva|saṃghās ca, tath' āiv' āpsarasāṃ gaṇāḥ.  
sa śobhamāno vara|daḥ, khaḍgī, bāṇī, śar'|āsanī  
pradīpayan rathe tasthau trīl lokān svena tejasā.  
tato bhūyo 'bravīd devo devān Indra|purogamān:

«na hanyād! iti» kartavyo na śoko vaḥ kathaṃ cana;  
hatān ity eva jānīta bānen' ānena c' āsurān!»

te devāḥ «satyam! ity» āhur, «nihatā! iti» c' ābruvan.  
«na ca tad vacanaṃ mithyā yad āha bhagavān prabhuḥ!»  
34.85 iti saṃcintya vai devāḥ parāṃ tuṣṭim avāpnuvan.

tataḥ prayāto dev'|ēśaḥ sarvair deva|gaṇair vṛtaḥ  
rathena mahatā, rājann, upamā n' āsti yasya ha.  
svaiś ca pāriṣadair devaḥ pūjyamāno mahā|yaśāḥ,  
nṛtyadbhir aparaiś c' āiva māṃsa|bhakṣair dur|āsadaih,

Then the Grandfather, that illustrious god who created the worlds, was confirmed in the position of chariot-driver for that great soul Ishána. As he who is honored in all the worlds quickly mounted that chariot, the horses that were as swift as wind touched their heads to the ground. After mounting the chariot, the Grandfather, the illustrious god who was luminous with his own fiery energy, took hold of the reins and the whip. The illustrious, most excellent of the gods, then raised those horses that were the equal of the wind and called out to Sthanu, 'Mount!'

Once he'd grabbed the arrow born from Vishnu, Soma and Agni, Sthanu then mounted the chariot with his bow, 34.80 making his enemies tremble. And the pre-eminent sages praised the lord of the gods as he mounted, as did the *gandhárvas*, the groups of gods and the hordes of *ápsarases*. That giver of boons, shining brilliantly with his sword, arrow and bow, stood in the chariot lighting the triple-world with his own fiery energy. Once more that god spoke to the gods who were led by Indra:

'Don't at all feel glum, thinking, "He can't kill them!" Know that the demons have already been slaughtered with this arrow!'

The gods exclaimed, 'It's true!' and said, 'They're dead!' 34.85 The gods became quite content, thinking, 'The words that the powerful lord spoke are not false!'

Surrounded by all the hordes of the gods, the lord of the gods then set out on that great chariot which had no equal, king. That much celebrated god was worshipped by his own retinue and by other dangerous flesh-eaters who danced and ran about on all sides threatening one another. And highly

dhāvamānaiḥ samantāc ca, tarjamānaiḥ parasparam,  
ṛṣayaś ca mahā|bhāgās, tapo|yuktā, mahā|guṇāḥ  
āśaṃsur vai jayaṃ devā Mahādevasya sarvaśaḥ.

evaṃ prayāte dev'|ēśe lokānām abhayaṃ|kare,  
tuṣṭam āsīj jagat sarvaṃ, devatāś ca, nar'|ōttama.

34.90 ṛṣayas tatra dev'|ēśaṃ stuvanto bahubhiḥ stavaiḥ,  
tejaś c' āsmai vardhayanto, rājann, āsan punaḥ punaḥ,  
gandharvānām sahasrāṇi, prayutāny, arbudāni ca  
vādayanti prayāṇe 'sya vādyāni vividhāni ca.

tato 'dhirūdhe vara|de, prayāte c' āsurān prati,  
«sādhu! sādhv! iti» viśv'|ēśaḥ smayamāno 'bhyabhāṣata.  
«yāhi, Deva, yato daityāś! coday' āśvān a|tandritaḥ!  
paśya bāhvor balaṃ me 'dya nighnataḥ śātravān raṇe!»

tato 'śvāṃś codayām āsa mano|māruta|raṃhasaḥ,  
yena tat tri|puraṃ, rājan, daitya|dānava|rakṣitam.  
34.95 pibadbhir iva c' ākāśaṃ tair hayair loka|pūjitaiḥ  
jagāma bhagavān kṣipraṃ jayāya tri|div'|āukasām.

prayāte ratham āsthāya tri|pur'|ābhimukhe Bhave,  
nanāda su|mahā|nādaṃ vṛṣabhaḥ, pūrayan diśaḥ.  
vṛṣabhasy' āsya ninadaṃ śrutvā bhaya|karaṃ mahat,  
vināśam agamaṃs tatra Tārakāḥ sura|śātravaḥ.  
apare 'vasthitās tatra yuddhāy' ābhimukhās tadā.

tataḥ Sthāṇur, mahā|rāja, śūla|dhṛk, krodha|mūrchitaḥ.  
trastāni sarva|bhūtāni, trailokyaṃ bhūḥ prakampate,  
nimittāni ca ghorāṇi tatra saṃdadhataḥ śaram.



distinguished sages who were intent upon austerities and had great qualities, and all the gods as well, hoped wholeheartedly for the victory of Maha-deva.

When the lord of the gods, who brought security to the worlds, set out in this way, the entire universe was content, finest of men, as were the gods. The sages there praised him 34.90 with many eulogies, increasing his fiery energy again and again, and thousands, millions and tens of millions of *gandhárvas* played various instruments for him as he departed.

After the boon-giver had mounted his chariot and headed for the demons, the lord of the universe\* said with a grin, 'Excellent! Excellent! Go, God, to where the demons are! Drive those horses without rest! Watch the strength of my arms today as I strike down our enemies in battle!'

Then he drove those horses that were as swift as thought and wind to the three cities that were protected by the *dai-tya* and *dánava* demons. With those horses honored in all 34.95 the worlds that seemed to drink in the sky, the lord quickly set out intent on victory for the gods.

When Bhava arrived before the three cities after mounting his chariot, his bull bellowed a mighty bellow, filling the directions. Hearing the bull's massive fear-provoking bellow, Táraka's sons, the gods' enemies, became utterly lost there. Others who stood there then prepared for battle.

Then, great king, Sthanu brandished his trident and swelled with rage. All beings trembled and the triple-world and the ground shook. And there were terrible omens as he fixed his arrow.

- 34.100 tasmin Som'Āgni|Viṣṇūnām  
kṣobheṇa Brahma|Rudrayoḥ  
sa ratho dhanuṣaḥ kṣobhād  
atīva hy avasīdati.  
tato Nārāyaṇas tasmāc chara|bhāgād viniḥsṛtaḥ,  
vṛṣa|rūpaṃ samāsthāya ujjahāra mahā|ratham.  
sīdamāne rathe c' āiva, nardamāneṣu śatruṣu,  
sa saṃbhramāt tu bhagavān nādaṃ cakre mahā|balaḥ.  
vṛṣabhasya sthito mūrdhni, haya|prṣṭhe ca, māna|da,  
tadā sa bhagavān Rudro niraikṣad dānavaṃ puram.  
vṛṣbhasy' āsthito, Rudro hayasya ca, nar'ōttama,  
stanāṃs tad" āsātayata, khurāṃś c' āiva dvidh" ākarot.  
34.105 tataḥ|prabhṛti, bhadraṃ te, gavāṃ dvaidhī|kṛtāḥ khurāḥ!  
hayānām ca stanā, rājaṃs, tadā|prabhṛti n' ābhavan,  
pīḍitānām balavatā Rudreṇ' ādbhuta|karmaṇā!  
ath' ādhijyaṃ dhanuḥ kṛtvā Śarvaḥ saṃdhāya taṃ śaram  
yuktvā Pāśupat'āstreṇa, tri|puraṃ samacintayat.  
tasmin sthite, mahā|rāja, Rudre vidhṛta|kārmuke,  
purāṇi tāni kālēna jagmur ev' āikatām tadā!  
ekī|bhāvaṃ gate c' āiva, Tripuratvam upāgate,  
babhūva tumulo harṣo devatānām mah"lātmanām.  
tato deva|gaṇāḥ sarve, siddhāś ca, parama'rṣayaḥ,  
34.110 'jay'! ēti vāco mumucuḥ saṃstuvanto Maheśvaram.  
tato 'grataḥ prādur abhūt Tripuraṃ nighnato 'surān  
a|nirdeśy'ōgra|vapuṣo devasy' ā|sahya|tejasāḥ.  
sa tad vikṛṣya bhagavān divyaṃ lok'ēśvaro dhanuḥ,  
trailokya|sāraṃ tam iṣuṃ mumoca Tri|puraṃ prati.

But due to the agitation of Soma, Agni and Vishnu in that 34.100  
 arrow and because of the frenzied agitation of Brahma and  
 Rudra and his bow, the chariot sunk down. Then Naráyana\* emerged from a section of that arrow and, assuming the  
 form of a bull, extricated that great chariot. As the chariot  
 sank and his enemies shrieked, the powerful lord roared  
 impatiently. Standing on the head of his bull and the back  
 of his horse, giver of honor, illustrious Rudra then surveyed  
 the demon city.

Standing tall, Rudra cut off the horses' teats and split the 34.105  
 bulls' hooves in two, excellent man. From that point on—if  
 you please!—cows had cloven hooves! And from that point  
 on, king, the teats of horses—mutilated by powerful Rudra  
 as he behaved miraculously—were no more!

Stringing his bow, nocking the arrow and joining it with  
 the Páshupata weapon, Sharva carefully considered the three  
 cities. As Rudra stood there holding his bow, great king, at  
 that moment the cities became one! Once they had become  
 one and turned into Triple-city, tumultuous joy came forth  
 from the great gods. Then all the hordes of gods, *siddhas*  
 and distinguished sages lauded Mahéshvara and let loose 34.110  
 the word 'Victory!'

Then Triple-city rose up before that god as he struck  
 down demons, his terrible form incomparable and his vi-  
 tality insufferable. Bending his divine bow, the illustrious  
 lord of the world released the arrow that was the essence of  
 the triple-world at Triple-city.

utsr̥ṣṭe vai, mahā|bhāga, tasminn iṣu|vare tadā  
mahān ārtā|svaro hy āsīt purāṇām patatām bhuvi.  
tān so 'sura|gaṇam dagdhvā prākṣipat paścim'ārṇave.  
evaṃ tu Tri|puraṃ dagdham, dānavās c' āpy a|śeṣataḥ,  
Maheśvareṇa kruddhena trailokyasya hit'āiṣiṇā.

34.115 sa c' ātma|krodha|jo vahnir, 'hāh"! êty' uktvā nivāritah,  
'mā kārṣīr bhasmasāl lokān! iti' Tryakṣo 'bravīc ca tam.

tataḥ prakṛtim āpannā devā, lokās tv, atha' rṣayaḥ  
tuṣṭuvur vāgbhir agryābhiḥ Sthāṇum a|pratim'āujasam.  
te 'nujñātā bhagavatā jagmuḥ sarve yath"āgatam,  
kr̥ta|kāmaḥ prayatnena Prajāpati|mukhāḥ surāḥ.

evaṃ sa bhagavān devo loka|sraṣṭā Maheśvaraḥ  
dev'āsurā|gaṇ'ādhyakṣo lokānām vidadhe śivam.

yath" āiva bhagavān Brahmā loka|dhātā Pitā|mahāḥ  
sārathyam akarot tatra Rudrasya paramo 'vyayah,  
34.120 tathā bhavān api kṣipraṃ, Rudrasy' ēva Pitā|mahāḥ,  
saṃyacchatu hayān asya Rādheyasya mah"ātmanah.  
tvam hi Kṛṣṇāc ca, Karṇāc ca, Phalgunāc ca viśeṣataḥ  
viśiṣṭo, rājā|śārdūla, n' āsti tatra vicāraṇā.

yuddhe hy ayaṃ Rudra|kalpas, tvaṃ ca Brahma|samo naye;  
tasmāc chakto bhavāñ jetuṃ mac|chatrūṃs, tān iv' āsurān.  
yathā, Śaly', ādya Karṇo 'yaṃ svet'āśvam Kṛṣṇa|sārathim  
pramathya hanyāt Kaunteyaṃ, tathā śīghraṃ vidhīyatām.  
tvayi, Madr'|ēśa, rājy'|āśā, jīvit'|āśā tath" āiva ca,

When that superb arrow was released, eminent man, a massive cry of pain came from those cities as they crashed to earth. After he had burnt hordes of demons he tossed them into the western sea.

In this way furious Mahéshvara, desiring prosperity for the triple-world, burnt Triple-city and left the demons with no survivors. Yelling 'Ha! Ha!' Tryáksha\* quelled the fire 34.115  
born from his own rage and said to it, 'Don't reduce the worlds to ashes!'

The gods, worlds and sages then regained their original dispositions and, with the finest words, praised Sthanu whose power had no measure. Dismissed by the lord, all the gods departed as they had come with Praja-pati in their lead, their desires fulfilled through this endeavor.

In this way, that illustrious god Mahéshvara, the creator of the worlds and overseer of the hordes of gods and demons, did what was best for the worlds.

Just as the supreme, undecaying and illustrious Brahma, creator of the worlds, the Grandfather, became Rudra's driver then, so you also must take immediate control of the 34.120  
steeds of Radha's great son like the Grandfather took control of Rudra's. For without a doubt, tiger of a king, you above all are better than Krishna, Karna and Phálguna. In battle Karna is the equal of Rudra and in prudent conduct you are the equal of Brahma. You, therefore, can defeat my enemies just as they defeated the demons. Please do this quickly, Shalya, so that today Karna can crush and kill Kunti's son whose horses are white and whose chariot-driver is Krishna. On you, lord of Madra, rest the hopes of the kingdom; on you also rest the hopes for life. Equally, victory today

vijayaś ca tath” âiv’ âdya Karna|sācivya|kāritaḥ.

34.125 tvayi Karṇaś ca, rājyaṃ ca, vayaṃ c’ âiva pratiṣṭhitāḥ,  
vijayaś c’ âiva saṃgrāme; saṃyacch’ âdya hay’|ōttamān!  
imaṃ c’ âpy aparaṃ bhūya itihāsaṃ nibodha me,  
pitur mama sakāśe yad brāhmaṇaḥ prāha dharma|vit!  
śrutvā c’ âitad vacaś citraṃ hetu|kāry’|ârtha|saṃhitam,  
kuru, Śalya, viniścitya! mā bhūd atra vicāraṇā!

Bhārgavāṇāṃ kule jāto Jamadagnir mahā|yaśāḥ,  
tasya Rām’ êti vikhyātaḥ putras tejo|guṇ’|ânviṭaḥ.  
sa tīvraṃ tapa āsthāya prasādayitavān Bhavam  
astra|hetoḥ, prasann’|ātmā, niyataḥ, saṃyat’|ēndriyaḥ.

34.130 tasya tuṣṭo mahā|devo bhaktyā ca, praśamena ca,  
hr̥d|gataṃ c’ âsya vijñāya darśayām āsa Śaṃkaraḥ.

MAHEŚVARA uvāca:

«Rāma, tuṣṭo ’smi! bhadraṃ te! viditaṃ me tav’ ēpsitam.  
kuruṣva pūtam ātmānaṃ. sarvam etad avāpsyasi!  
dāsyāmi te tad” âstrāṇi, yadā pūto bhaviṣyasi;  
a|pātraṃ a|samārthaṃ ca dahanty âstrāṇi, Bhārgava!»

ity ukto Jāmadagnyas tu deva|devena śūlinā  
pratyuvāca mah”|ātmānaṃ śiras” âvanataḥ prabhum:  
«yadā jānāti dev’|ēśaḥ pātraṃ mām astra|dhāraṇe,  
tadā śuśrūṣave ’strāṇi bhavān me dātum arhati.»»

shall come down to the assistance you give Karna. On you 34.125  
depends Karna, the kingdom and us too, as does victory in  
battle; today you must lead these superb horses!

Listen to me once again about this other story that a  
law-knowing brahmin related in my father's presence! After  
hearing these beautiful words endowed with reason and  
purpose, feeling reassured, you must act, Shalya! In this  
there can be no hesitation!

Famous Jamad-agni who was born in the lineage of the  
Bhārgavas had a son called Rama who was filled with merit  
and vigor. After enduring terrible austerity, with his senses  
under control, self-disciplined and his body purified, he  
asked Bhava for his weapons. The great god Shānkara was 34.130  
pleased with his devotion and tranquility and, recognising  
what he cherished in his heart, revealed himself to him.

MAHÉSHVARA said:

'Rama, I am pleased! Good fortune to you! I know what  
you want. Make yourself pure and you'll receive everything!  
I will give you weapons once you're purified; weapons that  
burn the unworthy and the unsuitable, Bhārgava!'

So spoken to by the trident-wielding god of gods, Ja-  
mad-agni's son bowed his head and replied to that powerful  
great soul: 'When you, the lord of the gods, recognise me as  
worthy to bear these weapons, then please give the weapons  
to me who serves you well.'"

DURYODHANA uvāca:

34.135 «tataḥ sa tapasā c' âiva, damena, niyamena ca,  
pūj'»|ôpahāra|balibhir homa|mantra|puras|kṛtaiḥ,  
ārādhayitavān Śarvaṃ bahūn varṣa|gaṇāṃs tadā.  
prasannaś ca Mahādevo Bhārgavasya mah' |ātmanaḥ  
abravīt tasya bahuśo guṇān Devyāḥ samīpataḥ:  
«bhakti|mān eṣa satataṃ mayi Rāmo, dṛḍha|vrataḥ!»  
evaṃ tasya guṇān prīto bahuśo 'kathayat prabhuh  
devatānām pitṛṇām ca samakṣam, ari|sūdana.

etasminn eva kāle tu, daityā āsan mahā|balāḥ.  
tais tadā darpa|moh'|āndhair abādhyanta div'|āukasaḥ.

34.140 tataḥ sambhūya vibudhās tān hantum kṛta|niścayāḥ,  
cakruḥ śatru|vadhe yatnaṃ, na śekur jetum eva tān.

abhigamya tato devā Maheśvaram Umā|patim  
prāsādayaṃs tadā bhaktyā, «jahi śatru|gaṇān! iti.»

pratijñāya tato devo devatānām ripu|kṣayam,  
Rāmaṃ Bhārgavam āhūya so 'bhyabhāṣata Śaṃkaraḥ,  
«ripūn, Bhārgava, devānām jahi sarvān samāgatān,  
lokānām hita|kāṃ'|ārthaṃ, mat|prīty|ārthaṃ tath'» âiva ca!»  
evam uktaḥ pratyuvāca Tryambakaṃ vara|daṃ prabhum.

RĀMA uvāca:

34.145 «kā śaktir mama, dev'|ēśa, a|kṛt'|âstrasya saṃyuge  
nihantum dānavān sarvān kṛt'|âstrān, yuddha|dur|madān?»



DURYÓDHANA said:

"Then, for a long sequence of years, he worshipped Shar- 34.135  
va with austerity, self-control and discipline, and with of-  
ferings, oblations and homage preceded by mantras and  
sacrifices. Maha-deva was pleased with the great Bhárgava  
and said of his many merits before his wife Devi, 'Rama's  
vows are firm and he is constant in his devotion to me!'  
In this way that delighted god described his merits in the  
presence of the gods and ancestors, destroyer of enemies.

In the meantime, however, the demons had become im-  
mensely powerful. Then, blind with conceit and stupidity,  
they oppressed the gods. Uniting together, the wise gods re- 34.140  
solved to kill them. But though they expended great effort  
to kill their enemies, they could not defeat them.

After approaching Mahéshvara, the husband of Uma,  
they begged of him with devotion, 'Destroy the hordes of  
our enemies!'

The god Shánkara promised to destroy the enemies of  
the gods and, summoning Rama Bhárgava, said, 'Bhárgava,  
out of a desire for the well-being of the world and for your  
love of me, destroy all those enemies of the gods that have  
assembled together!'

Spoken to like this, he replied to Try-ámbaka the powerful  
boon-giver.

RAMA said:

'Ill-equipped with weapons, lord of gods, what capacity  
do I have to kill all those battle-mad demons in combat 34.145  
when they're equipped with weapons?'

MAHEŚVARA uvāca:

«gaccha tvaṃ mad|anujñāto! nihaniṣyasi śātravān.  
vijitya ca ripūn sarvān, guṇān prāpsyasi puṣkalān.»

etac chrutvā ca vacanaṃ, pratigrhya ca sarvaśaḥ,  
Rāmaḥ kṛta|svasty|ayanaḥ prayayau dānavān prati.  
abraviḍ deva|śatrūṃs tān mahā|darpa|bal'ānvitān:

«mama yuddhaṃ prayacchadhvaṃ,

daityā yuddha|mad'ōtkaṭāḥ!

preṣito deva|devena

vo vijetaṃ, mah'āsurāḥ!»

ity uktā Bhārgaveṇ' ātha daityā yuddhaṃ pracakramuḥ.  
sa tān nihatya samare daityān Bhārgava|nandanaḥ

34.150 vajr'āśani|sama|sparśaiḥ prahāir eva Bhārgavaḥ,  
sa dānavaiḥ kṣata|tanur Jāmadagnyo dvij'ōttamaḥ  
saṃsprṣṭaḥ Sthāṇunā sadyo nirvraṇaḥ samajāyata.

prītaś ca bhagavān devaḥ karmaṇā tena tasya vai,  
varān prādād bahu|vidhān Bhārgavāya mah"ātmane.  
uktaś ca deva|devena prīti|yuktena śūlinā:

«nipātāt tava śāstrāṇaṃ śarīre y" ābhavad rujā,  
tayā te mānuṣaṃ karma vyapoḍhaṃ, Bhṛgu|nandana.  
grhaṇ' āstrāṇi divyāni mat|sakāśād, yath" ēpsitam!»

DURYODHANA uvāca:

«tato 'strāṇi samastāni, varāṃś ca manas" ēpsitān  
34.155 labdhvā bahu|vidhān Rāmaḥ, praṇamya śirasā Bhavam,  
anujñāṃ prāpya dev'ēśāj jagāma sa mahā|tapāḥ.

MAHÉSHVARA said:

'You must go as I commanded! You will kill those enemies. Once you defeat all those enemies you will earn many merits.'

Rama heard and completely grasped this speech and, commended to the protection of the gods, advanced towards the demons. He said to those enemies of the gods who were filled with great conceit and power: 'Fight with me, demons, if you're furious for a fight! I've been sent by the god of gods to defeat you, mighty demons!'

So spoken to by Bhárgava, the demons began to fight. Once he'd destroyed those demons in battle with blows that were equal in touch to Indra's thunderbolts, Jamad-agni's son, that descendent of Bhrigu and joy of the Bhárgavas, that fine brahmin whose body had been wounded by demons, was touched by Sthanu and immediatedly became free of wounds. 34.150

And the illustrious god, pleased with that deed of his, offered the great Bhárgava many kinds of boons. And the trident-wielding god of gods, filled with gratification, said to him: 'That wound of yours which is the result of weapons falling on your body has rid you of your human karma, joy of the Bhrigus. Take these divine weapons from me, just as you wished!'

DURYÓDHANA said:

"After receiving all the weapons and as many kinds of boons as he could ever imagine wanting, that great ascetic Rama bowed his head to Bhava and, granted leave, departed from the lord of gods. 34.155

evam etat purā|vṛttaṃ tadā kathitavān ṛṣiḥ.

Bhārgavo 'pi dadau divyaṃ dhanur|vedaṃ mah"ātmane  
 Karṇāya, puruṣa|vyāghra, sul|prīten' āntar|ātmanā.  
 vṛjinaṃ hi bhavet kiṃ cid yadi Karṇasya, pārthiva,  
 n' āsmai hy astrāṇi divyāni prādāsyad Bhṛgu|nandanaḥ.  
 n' āpi sūta|kule jātaṃ Karṇaṃ manye kathaṃ cana.  
 deva|putram ahaṃ manye kṣatriyāṇāṃ kul'ōdbhavam,  
 viśṛṣṭam avabodh'ārthaṃ kulasy', ēti matir mama!  
 34.160 sarvathā na hy ayaṃ, Śalya, Karṇaḥ sūta|kul'ōdbhavaḥ.  
 sa|kuṇḍalaṃ, sa|kavacaṃ, dīrgha|bāhuṃ, mahā|rathaṃ,  
 kathaṃ āditya|sadṛśaṃ mṛgī vyāghraṃ janiṣyati?  
 yathā hy asya bhujau pīṇau, nāga|rāja|kar'ōpamau,  
 vakṣaḥ paśya viśālaṃ ca sarva|śatru|nibarhaṇam!  
 na tv eṣa prākṛtaḥ kaś cit Karṇo Vaikartano vṛṣaḥ;  
 mah"ātmā hy eṣa, rāj'ēndra, Rāma|śiṣyaḥ pratāpavān!»

#### DURYODHANA uvāca:

35.1 «EVAṂ SA BHAGAVĀN devaḥ sarva|loka|Pitā|mahāḥ  
 sārathyam akarot tatra Brahmā, Rudro 'bhavad rathī.  
 rathino 'bhyadhiko vīraḥ kartavyo ratha|sārathiḥ;  
 tasmāt tvaṃ, puruṣa|vyāghra, niyaccha turagān yudhi!  
 yathā deva|gaṇais tatra vṛto yatnāt Pitā|mahāḥ,  
 tath" āsmābhir bhavān yatnāt Karṇād abhyadhiko vṛtaḥ;  
 yathā devair, mahā|rāja, Īśvarād adhiko vṛtaḥ,  
 tathā bhavān api kṣipraṃ, Rudrasy' ēva Pitā|mahāḥ,  
 35.5 niyaccha turagān yuddhe Rādheyasya, mahā|dyute!»

This is what happened long ago as that sage\* described it back then.

Bhārgava too gave the divine knowledge of weapons to great Karna with feelings of great joy, tiger of a man. If Karna had been wicked in any way, prince, the joy of the Bhrigus would not have given him the divine weapons. I don't at all believe that Karna was born into a family of charioteers. I reckon that he's the son of a god and was born into a family of kshatriyas. He was thrown out so that his lineage could be correctly recognized,\* that's what I reckon! Because, Shalya, in no way was Karna born into the family of a charioteer. How could a doe give birth to a sun-like tiger, a mighty warrior with earrings, armor and long arms? Equally, look at his arms that are as round as the trunks of regal elephants and his broad chest that destroys all enemies! The bull Karna Vaikārtana is no vulgar man. He is a great man, lord of kings, a glorious pupil of Rama!" 34.160

DURYÓDHANA said:

"IN THIS WAY the illustrious god Brahma, Grandfather of all the worlds, became the chariot-driver when Rudra was a chariot-warrior. A hero superior to the chariot-warrior should be made driver of the chariot. Therefore, tiger of a man, you must assume control of these horses in battle! Just as the Grandfather was carefully chosen then by the hordes of gods, so we carefully choose you who are superior to Karna; just as he who was chosen by the gods is superior to Íshvara,\* great king, so you too must quickly assume control of the horses of Radha's son in battle, glorious man, like the Grandfather assumed control of Rudra's!" 35.1

ŚALYA uvāca:

«may” āpy etan, nara|śreṣṭha, bahuśo nara|siṃhayoḥ  
kathyamānaṃ śrutaṃ divyam ākhyānam atimānuṣaṃ,  
yathā ca cakre sārathyam Bhavasya Prapitāmahaḥ,  
yath” āsurās ca nihatā iṣuṇ” āikena, Bhārata.  
Kṛṣṇasya c’ āpi viditaṃ sarvam etat purā hy abhūt,  
yathā Pitā|maho jajñe bhagavān sārathis tadā.  
an|āgatam, atikrāntaṃ veda Kṛṣṇo ’pi tattvataḥ!  
etat arthaṃ viditv” āpi sārathyam upajagmivān,  
Svayaṃ|bhūr iva Rudrasya, Kṛṣṇaḥ Pārthasya, Bhārata.  
35.10 yadi hanyāc ca Kaunteyaṃ sūta|putraḥ kathaṃ cana,  
dr̥ṣṭvā Pārthaṃ hi nihataṃ, svayaṃ yotsyati Keśavaḥ.  
śaṅkha|cakra|gadā|pāṇir dhakṣyate tava vāhinīm.  
na c’ āpi tasya kruddhasya Vārṣṇeyasya mah”|ātmanaḥ  
sthāsyate pratyānīkeṣu kaś cid atra nṛpas tava.»

SAṂJAYA uvāca:

taṃ tathā bhāṣamāṇaṃ tu Madra|rājam ariṃ|damaḥ  
pratyuvāca mahā|bāhur a|dīn’|ātmā sutas tava.  
«m” āvamamsthā, mahā|bāho, Karṇaṃ Vaikartanaṃ raṇe,  
sarva|śastra|bhṛtām śreṣṭhaṃ sarva|śāstr’|ārtha|pāra|gam!  
yasya jyā|tala|nirghoṣaṃ śrutvā bhayaṃ|karaṃ mahat,  
35.15 Pāṇḍaveyāni sainyāni vidravanti diśo daśa.  
pratyakṣaṃ te, mahā|bāho, yathā rātrau Ghaṭotkacaḥ  
māyā|śatāni kurvāṇo hato māyā|puras|kṛtaḥ.  
na c’ ātiṣṭhata Bībhatsuḥ pratyānīke kathaṃ cana,  
etāṃś ca divasān sarvān bhayena mahatā vṛtaḥ.  
Bhīmasenaś ca balavān dhanuṣ|koṭy” ābhicoditaḥ

## SHALYA BECOMES KARNA'S CHARIOTEER

SHALYA said:

"Finest of men, many times have I heard the divine, superhuman tale of these two lions of men that you've just now told me, how the Grandfather became Bhava's chariot-driver and how the demons were killed by that single arrow, Bhárata. Moreover Krishna already knew all this, how the illustrious Grandfather became chariot-driver back then. Krishna truly knows what has passed and what is yet to happen! Understanding its import, Krishna also became chariot-driver for Pritha's son, just as Svayam-bhu\* had for Rudra, Bhárata. If the charioteer's son should somehow kill Kunti's son, after seeing the son of Pritha slain Késhava himself will fight. Brandishing his conch, discus and club, he will torch your chariot. What is more, no king of yours will stand opposed to that great and furious Varshnéya." 35.10

SÁNJAYA said:

But your mighty-armed son the foe destroyer was not discouraged and replied to the Madra king who had said this.

"Man of mighty arms, don't be contemptuous of Kar-na Vaikártana in battle! He is the finest of all those who bear weapons and has mastered the meaning of all learned treatises. It's after hearing the sound of his huge, fear instilling bow-string that the Pándava troops flee in every direction. Just so it was he who at night—as you witnessed, mighty-armed man!—killed Ghatótkacha though he made hundreds of illusions and was shielded by illusion. And not once for all those days did Bibhátsu stand opposed to him, for he was filled with great fear. And, king, it was he who 35.15

uktaś ca saṁjñayā, rājan, mūḍha, audariko yathā.

Mādrī|putrau tathā śūrau yena jitvā mahā|raṇe  
kam apy arthaṁ puras|kṛtya na hatau yudhi, mārīṣa.  
yena Vṛṣṇi|pravīras tu Sātyakiḥ Sātvatāṁ varaḥ

35.20 nirjitya samare śūro virathaś ca balāt kṛtaḥ.

Śṛñjayās c' ètare sarve Dhṛṣṭadyumna|puro|gamāḥ  
a|sakṛn nirjitāḥ saṁkhye smayamānena saṁyuge.  
taṁ kathaṁ Pāṇḍavā yuddhe vijeṣyanti mahā|ratham,  
yo hanyāt samare kruddho vajra|hastaṁ Puraṇḍaram?

tvam ca sarv'āstra|vid, vīraḥ, sarva|vidy'ā|stra|pāra|gaḥ;  
bāhu|vīryeṇa te tulyaḥ pṛthivyāṁ n' āsti kaś cana.  
tvam śalya|bhūtaḥ śatrūṇām, a|viśahyaḥ parākrame;  
tatas tvam ucyase, rājañ, Śalya ity, ari|sūdana.  
tava bāhu|balaṁ prāpya na śekuḥ sarva|Sātvatāḥ;

35.25 tava bāhu|balād, rājan, kiṁ nu Kṛṣṇo bal'ādhikaḥ?  
yathā hi Kṛṣṇena balaṁ dhāryaṁ vai Phālgune hate,  
tathā Karn'ātyayī|bhāve tvayā dhāryaṁ mahad balam.  
kim|arthaṁ samare sainyaṁ Vāsudevo nyavārayat?  
kim|arthaṁ ca bhavān sainyaṁ na haniṣyati, mārīṣa?  
tvat|kṛte padavīm gantum iccheyaṁ yudhi, mārīṣa,  
s'ōdarāṇām ca vīrāṇām sarveṣāṁ ca mahī|kṣitām!»



goaded powerful Bhima-sena with the curved end of his bow and referred to him with names such as 'Stupid' and 'Glutton.' So also, dear friend, it was he who for some reason did not kill Madri's champion sons in combat after defeating them in a terrific battle. It was he who overpowered and stripped the champion Sátyaki of his chariot after defeating that Vrishni hero, the best of the Sátvatas, in a skirmish. It was by him that the Srínjayas, and all the others led by Dhrista-dyumna, were repeatedly defeated in the war while he laughed in battle. How will the Pándavas overcome that mighty warrior in battle when, in his fury, he could kill in combat Indra, the thunderbolt-wielding Sacker of cities? 35.20

And you are a hero who knows all the missiles and have mastered all learning and weapons. There's no one on earth the equal of you in strength of arms. Irresistible in attack, you've become a thorn for your enemies; it is for this, king, destroyer of enemies, that you're known as Shalya.\* All the Sátvatas were inept when they encountered the power of your arms. How could Krishna possibly surpass in power the power of your arms, king? Just as Krishna shall sustain their army once Phálguna has been slain, so, in the event of Karna's death, you'll sustain this great army. Why should Vasudéva be able to resist our troops in battle? And why could you not destroy their army, dear friend? For your sake, dear friend, I would endeavor to go the way of my brothers in battle, and of all royal heroes!" 35.25

ŚALYA uvāca:

«yan mām bravīṣi, Gāndhāre, agre sainyasya, māna|da,  
viśiṣṭaṃ Devakī|putrāt, prītimān asmy ahaṃ tvayi.  
eṣa sārathyam ātiṣṭhe Rādheyasya yaśasvinaḥ,  
yudhyataḥ Pāṇḍav’|āgryeṇa, yathā tvam, vīra, manyase.  
35.30 samayaś ca hi me, vīra, kaś cid Vaikartanaṃ prati:  
utsrjeyaṃ yathā|śraddham ahaṃ vāco ’sya saṃnidhau.»

SAMJAYA uvāca:

«tath”! êti» rājan, putras te saha Karṇena, mārīṣa,  
abravīn Madra|rājānaṃ sarva|kṣatrasya saṃnidhau.  
sārathyasy’ ābhyupagamāc Chalyen’ āśvāsitas tadā  
Duryodhanas tadā hr̥ṣṭaḥ Karṇaṃ tam abhiṣasvaje.  
abravīc ca punaḥ Karṇaṃ stūyamānaḥ sutas tava:  
«jahi Pārthān raṇe sarvān, Mahendro dānavān iva!»  
sa Śalyen’ ābhyupagate hayānām saṃniyacchane,  
Karṇo hr̥ṣṭa|manā bhūyo Duryodhanam abhāṣata:  
35.35 «n’ ātihr̥ṣṭa|manā hy eṣa Madra|rājo ’bhibhāṣate.  
rājan, madhurayā vācā punar enaṃ bravīhi vai!»  
tato rājā mahā|prājñāḥ sarv’|āstra|kuśalo balī  
Duryodhano ’bravīc Chalyaṃ Madra|rājaṃ mahī|patim,  
pūrayann iva ghoṣeṇa megha|gambhīrayā girā.  
«Śalya, Karṇo ’rjunen’ ādya yoddhavyam, iti» manyate.  
tasya tvam, puruṣa|vyāghra, niyaccha turagān yudhi!  
Karṇo hatv’ êtarān sarvān Phālgunaṃ hantum icchati.  
tasy’ ābhīṣu|grahe, rājan, prayāce tvām punaḥ punaḥ!  
Pārthasya sacivaḥ Kṛṣṇo yath” ābhīṣu|graho varaḥ,

## SHALYA BECOMES KARNA'S CHARIOTEER

SHALYA said:

"Son of Gandhári, since you describe me in the midst of this army as better than Dévaki's son, I am pleased with you, giver of honor. I will act as chariot-driver for Radha's famous son while he battles with the foremost of the Pándavas, just as you wish, hero. And my only condition, hero, is that in his presence I can sling any words I want at Vaikártana." 35.30

SÁNJAYA said:

"Fine!" said your son along with Karna to the Madra king, dear friend, in the presence of all the warriors, king.

Relieved by Shalya agreeing to become the chariot-driver, Duryódhana was then thrilled and embraced Karna. As he was being eulogised, your son again said to Karna: "Defeat all Pritha's sons in battle, just as great Indra defeated the demons!"

Once Shalya had agreed to guide his horses, Karna became excited and spoke further to Duryódhana: "The king of Madra did not speak with much enthusiasm. King, speak to him again with charming words!" 35.35

Then Duryódhana, the very wise and powerful king who was skilled in all weapons, spoke to Shalya, a lord of the earth and the king of the Madras, in a voice as deep as a cloud's, as if filling everywhere with its sound.

"Shalya, Karna thinks that there should be combat with Árjuna today. Tiger of a man, you must guide his horses in battle! Once he's killed all the others, Karna wants to kill Phálguna. I emphatically implore you to take his reins, king! Just as Krishna, who's the best at grasping reins, is

tathā tvam api Rādheyam sarvataḥ paripālaya!»

SAṂJAYA uvāca:

35.40 tataḥ Śalyaḥ pariṣvajya sutam te vākyaṃ abravīt  
Duryodhanam amitraḥghnam prīto Madra'ādhīpas tadā.

ŚALYA uvāca:

«evam cen manyase, rājan, Gāndhāre, priya|darśana,  
tasmāt te yat priyam kiṃ cit, tat sarvaṃ karavāṇy aham!  
yatr' āsmi, Bharata|śreṣṭha, yogyaḥ karmaṇi karhi cit,  
tatra sarv'|ātmanā yukto vakṣye kāryaṃ, paraṃ|tapa.  
yat tu Karṇam ahaṃ brūyāṃ hita|kāmaḥ priy'|āpriye,  
mama tat kṣamatām sarvaṃ bhavān, Karṇaś ca sarvaśaḥ!»

KARNA uvāca:

«Īśānasya yathā Brahmā, yathā Pārthasya Keśavaḥ,  
tathā nityaṃ hite yukto, Madra|rāja, bhajasva naḥ!»

ŚALYA uvāca:

35.45 «ātma|nind”, ātma|pūjā ca, para|nindā, para|stavaḥ,  
an|ācaritam āryāṇām vṛttam etac catur|vidham.  
yat tu, vidvan, pravakṣyāmi pratyay'|ārtham ahaṃ tava,  
ātmanas tava saṃyuktaṃ. tan nibodha yathā|tatham!  
ahaṃ Śakrasya sārathye yogyo Mātaliṇi, prabho,  
a|pramāda|prayogāc ca jñāna|vidyā|cikitsanaiḥ.  
tataḥ Pārthena saṃgrāme yudhyamānasya te, 'nagha,  
vāhayiṣyāmi turagān! vijvaro bhava, sūta|ja!»

counsellor to Pritha's son, you also must protect Radha's son in every way!"

SÁNJAYA said:

Shalya was satisfied and, after embracing your son, the ruler of the Madras spoke this speech to Duryódhana, a destroyer of enemies. 35.40

SHALYA said:

"If this is what you think, king, handsome son of Gandhári, then I must do whatever pleases you! Where I'm capable of any particular deed, best of Bharatas, then I will carry out what must be done with total conviction, enemy-scorcher. But whatever I might say to Karna in seeking his well-being—whether it be good or bad—for all of it you and Karna must completely forgive me!"

KARNA said:

"Like Brahma for Ishána and Késhava for Pritha's son, king of Madra, you must always be intent on our well-being!"

SHALYA said:

"Noble people do not practise these four kinds of behavior: self-abuse, self-worship, abuse of others and praise of others. However, learned man, whatever I say to convince you shall concern me or you. Listen to it carefully! Like Máatali,\* powerful man, I'm fit to be Shakra's chariot-driver with my knowledge, learning and curative skill and because I'm careful and capable. Relax, son of a charioteer! From now on, faultless man, I'll drive your horses while you're fighting in battle with Pritha's son!" 35.45

DURYODHANA uvāca:

- 36.1 «AYAM TE, KARṆA, sārathyam Madra|rājaḥ kariṣyati,  
 Kṛṣṇād abhyadhiko yantā, dev' |ēśasy' ēva Mātaliḥ.  
 yathā hari|hayair yuktaṁ saṁgrhṇāti sa Mātaliḥ,  
 Śalyas tathā tav' ādy' āyam saṁyantā ratha|vājinām.  
 yodhe tvayi ratha|sthe ca Madra|rāje ca sārathau,  
 ratha|śreṣṭho dhruvaṁ saṁkhye Pārthān abhibhaviṣyati.»

SAṂJAYA uvāca:

- tato Duryodhano bhūyo Madra|rājaṁ tarasvinam  
 uvāca, rājan, saṁgrāme 'dhyuṣite paryupasthite.
- 36.5 «Karṇasya yaccha saṁgrāme, Madra|rāja, hay' |ōttamān!  
 tvay" ābhigupto Rādheyo vijeṣyati Dhanamjayam!"  
 ity ukto ratham āsthāya, «tath"!" ēti» prāha, Bhārata.  
 Śalye 'bhyupagate Karṇaḥ sārathim su|man" ābravīt,  
 «tvam, sūta, syandanaṁ mahyaṁ  
 kalpay'! ēty» a|sakṛt, tvaran.  
 tato jaitraṁ ratha|varam,  
 gandharva|nagar' |ōpamam,  
 vidhivat kalpitaṁ, bhartre «jay'! ēty» uktvā nyavedayat.  
 taṁ rathaṁ rathināṁ śreṣṭhaḥ Karṇo 'bhyarcya yathā|vidhi,  
 saṁpāditam brahma|vidā pūrvam eva purodhasā,  
 kṛtvā pradakṣiṇaṁ yatnād, upasthāya ca bhāskaram,  
 36.10 samīpa|sthaṁ Madra|rājaṁ, «āroha tvam!» ath' ābravīt.

DURYÓDHANA said:

"THE KING OF Madra will become your chariot-driver, 36.1  
Karna. He's a much better driver than Krishna and is like  
Mátali, the charioteer of the lord of gods. Just as Mátali  
controls his chariot yoked to bay-colored horses, so Shalya  
is now the driver of your chariot's horses. With you as the  
warrior standing in the chariot and the Madra king as your  
chariot-driver, this excellent chariot will surely humiliate  
Pritha's sons in battle."

SÁNJAYA said:

Later at daybreak when the battle was about to begin,  
king, Duryódhana spoke further with the bold king of  
Madra.

"King of Madra, control Karna's superb horses in the 36.5  
battle! Protected by you, Radha's son will defeat Dhanan-ja-  
ya!" Addressed in this way, Bhárata, he mounted the chariot  
and said "So it shall be!"

When Shalya arrived, Karna was pleased and urgently  
and repeatedly said to him, "Charioteer, get the chariot  
ready for me!"

Shouting, "Victory!" Shalya presented to the master that  
superb, triumphant chariot appropriately fitted out like a  
city of the *gandhárvas*. Karna, the finest of chariot-warriors,  
praised that chariot according to rule—as had earlier been  
carried out by a royal priest who knew the sacred texts—  
and carefully circumambulated it and worshipped the sun.  
Then he said to the king of Madra who stood nearby, "You, 36.10  
mount!"

tataḥ Karṇasya dur|dharṣaṃ syandana|pravaraṃ mahat  
āruroha mahā|tejāḥ Śalyaḥ, siṃha iv' ācalam.

tataḥ Śaly'|āśritaṃ dr̥ṣṭvā Karṇaḥ svaṃ ratham uttamam  
adhyatiṣṭhad, yath" āmbho|daṃ vidyutvantam divākaraḥ.

tāv eka|ratham ārūdhāv ādity'|āgni|sama|tviṣau  
abhrājetām, yathā meghaṃ Sūry'|Āgnī sahitaḥ divi.  
saṃstūyamānau tau vīrau tad" āstām dyutimattamau,  
ṛtvik|sadasyair Indr'|Āgnī stūyamānāv iv' ādhvare.

sa Śalya|saṃgr̥hīt'|āśve rathe Karṇaḥ sthito babhau  
36.15 dhanur visphārayan ghoraṃ, pariveṣ" īva bhāskaraḥ.  
āsthitaḥ sa ratha|śreṣṭhaṃ Karṇaḥ śara|gabhastimān  
prababhau, puruṣa|vyāghro, Mandara|stha iv' āmśumān.

taṃ ratha|sthaṃ mahā|bāhuṃ yuddhāy' āmita|tejasam  
Duryodhanas tu Rādheyam idaṃ vacanam abravīt:

«a|kṛtaṃ Droṇa|Bhīṣmābhyām duḥ|karaṃ karma saṃyuge  
kuruṣv', Ādhirathe vīra, miṣatām sarva|dhanvinām!  
mano|gataṃ mama hy āsīd Bhīṣma|Droṇau mahā|rathau  
Arjunaṃ Bhīmasenaṃ ca nihantārāv, iti dhruvam.  
tābhyām yad a|kṛtaṃ, vīra, vīra|karma mahā|mṛdhe,

36.20 tat karma kuru, Rādheya, Vajrapāṇir iv' āparaḥ!  
gr̥hāṇa Dharma|rājaṃ vā, jahi vā tvaṃ Dhanamjayam,  
Bhīmasenaṃ ca, Rādheya, Mādrī|putrau yamāv api!



Then the very fiery Shalya mounted Karna's massive, unassailable and marvellous chariot like a lion climbing a mountain. After seeing his superb chariot occupied by Shalya, Karna ascended it like the sun rising over a cloud filled with lightning.

Their brilliance equal to the sun and fire, those two mounted on the one chariot glittered like Surya\* and Agni together in the sky shining through a cloud. And while being eulogised, those most majestic heroes were like Indra and Agni being praised by the sacrificial and supervising priests during a sacrifice.

Drawing his terrible bow as he stood in the chariot, its horses restrained by Shalya, Karna shone brilliantly like the sun surrounded by a halo. Standing on that superb chariot with his arrows like shafts of sunlight, Karna, a tiger among men, shone brilliantly like the sun on top of Mount Mándara. 36.15

Duryódhana spoke this speech to Radha's son, that mighty-armed man standing in the chariot, his verve for battle without limit:

"Heroic son of Ádhiratha, before the eyes of all the bowmen you must complete that terribly difficult task that Bhishma and Drona left incomplete in the war! It was my firm hope that Bhishma and Drona, mighty warriors, would kill Árjuna and Bhima-sena. Like another Thunderbolt-wielder, son of Radha, you must complete that task, hero, that heroic deed which those two did not do in the great battle! Son of Radha, you must capture the King of Law and kill Dhananjaya, Bhima-sena and Madri's twin sons too! May victory be 36.20

jayaś ca te 'stu! bhadraṃ te! prayāhi, puruṣa'ṛṣabha!  
Pāṇḍu|putrasya sainyāni kuru sarvāṇi bhasmasāt!»

tatas tūrya|sahasrāṇi, bheriṇām ayutāni ca  
vādyamānāny arājanta megha|śabdo yathā divi.

pratigrhya tu tad vākyaṃ ratha|stho ratha|sattamaḥ  
abhyabhāṣata Rādheyaḥ Śalyaṃ yuddha|viśāradam:

«coday' āśvān, mahā|bāho, yāvadd hanmi Dhanamjayam,  
36.25 Bhīmasenaṃ, yamau c' ōbhau, rājānaṃ ca Yudhiṣṭhiram!  
adya paśyatu me, Śalya, bāhu|vīryaṃ Dhanamjayaḥ  
asyataḥ kaṅka|patrāṇām sahasrāṇi śatāni ca!  
adya kṣepsyāmy ahaṃ, Śalya, śarān parama|tejanān  
Pāṇḍavānām vināśāya, Duryodhana|jayāya ca!»

ŚALYA uvāca:

«sūta|putra, kathaṃ nu tvaṃ Pāṇḍavān avamanyase,  
sarv'āstra|jñān, mah"ṛṣv|āsān, sarvān eva mahā|balān?  
a|nivartino, mahā|bhāgān, a|jayyān, satya|vikramān  
api saṃjanayeyur ye bhayaṃ sāksāc Chatakratoḥ?  
yadā śroṣyasi nirghoṣaṃ, viṣphūrjitam iv' āśaneḥ,  
36.30 Rādheya, Gāṇḍivasy' ājau, tadā n' āivaṃ vadiṣyasi.  
yadā drakṣyasi Bhīmena kuñjar'ānīkam āhave  
viśīrṇa|dantaṃ nihataṃ, tadā n' āivaṃ vadiṣyasi.  
yadā drakṣyasi saṃgrāme Dharma|putraṃ, yamau tathā,  
śitaiḥ prṣatkaiḥ kurvāṇān abhra|cchāyām iv' āmbare,  
asyataḥ kṣiṇvataś c' ārīn, laghu|hastān, dur|āsādān  
pārthivān api c' ānyāms, tvaṃ tadā n' āivaṃ vadiṣyasi.»

yours! Good luck to you! Go forth, bull of a man! Reduce to ashes all the troops of Pandu's son!"

The thousands of musical instruments and tens of thousands of kettle-drums that were being played sounded like the rumble of clouds in the sky.

Radha's son accepted this speech and that magnificent warrior standing in the chariot addressed Shalya, who was skilled in battle:

"Drive those horses, man of mighty arms, while I kill Dhanan-jaya, Bhima-sena, both twins and King Yudhi-sh-thira! Shalya, let Dhanan-jaya see the might of my arms today as I shoot hundreds and thousands of heron-feathered arrows! Today I'll discharge razor sharp arrows for the Pándavas' destruction and for Duryódhana's victory!" 36.25

SHALYA said:

"Son of a charioteer, how can you regard the Pándavas with contempt? Those mighty archers know all weapons and are immensely powerful. Never retreating, highly distinguished, invincible, their courage true, could it be they who inspire fear in Shata-kratu himself? Son of Radha, you won't speak this way when you hear the sound of Gándiva in battle like the clap of a thunderbolt. You won't speak this way when you see the elephant division destroyed by Bhima, their tusks shattered in battle. You won't speak this way when you see Dharma's son and the twins in battle, and other princes too, fleet of hand and dangerous to approach, shooting and injuring their enemies as if making a blanket of clouds in the sky with their sharp arrows." 36.30

SAMJAYA uvāca:

an|ādr̥tya tu tad vākyam Madra|rājena bhāṣitam  
«yāh'! îty» ev' ābravīt Karṇo Madra|rājaṃ tarasvinam.

## SHALYA BECOMES KARNA'S CHARIOTEER

SÁNJAYA said:

Ignoring that speech spoken by the king of the Madras,  
to the bold Madra king Karna said only, "Move off!"



37–45

THE WRANGLING OF  
KARNA AND SHALYA

37.1

**D** ṚṢṬVĀ KARṆAṂ mah”|êsv|āsaṁ  
yuyutsum samavasthitam,  
cukruśuḥ Kuravaḥ sarve

hr̥ṣṭa|rūpāḥ samantataḥ.

tato dundubhi|nirghoṣair, bherīṇāṁ ninadena ca,  
bāṇa|śabdaiś ca vividhair, garjitaś ca tarasvinām,  
niryayus tāvakā yuddhe, mṛtyuṁ kṛtvā nivartanam.

prayāte tu tataḥ Karṇe, yodheṣu muditeṣu ca,  
cacāla pṛthivī, rājan, vavāśa ca su|vistaram.

niḥsaranto vyadr̥śyanta sūryāt sapta mahā|grahāḥ.

37.5

ulkā|pātās ca saṁjajñur, diśāṁ dāhās tath” āiva ca.  
śuṣk’|āśanyaś ca saṁpetur, vavur vātās ca bhairavaḥ.  
mṛga|pakṣi|gaṇās c’ āiva pṛtanāṁ bahuśas tava  
apasavyaṁ tadā cakrur, vedayanto mahā|bhayam.  
prathitasya ca Karṇasya nipetus turagā bhuvi,  
asthi|varṣaṁ ca patitam antarikṣād bhayānakam!  
jajvalus c’ āiva śastrāṇi, dhvajās c’ āiva cakampire,  
āsrūṇi ca vyamuñcanta vāhanāni, viśāṁ pate.  
ete c’ ānye ca bahava utpātās tatra, māriṣa,  
samutpetur vināśāya Kauravāṇāṁ su|dāruṇāḥ.

37.10

na ca tān gaṇayām āsuḥ, sarve daivena mohitāḥ,  
prasthitaṁ sūta|putraṁ ca, «jay’! êty» ūcur nar’|ādhipāḥ.  
nirjitān Pāṇḍavāṁś c’ āiva menire tatra Kauravāḥ!



SÁNJAYA said:

SEEING THE MIGHTY archer Karna standing on that char- 37.1  
iot eager for battle, all the Kurus were ecstatic and  
shouted from everywhere. To the rattling of *dúndubhi*  
drums, the rumble of kettle-drums, the various sounds of  
arrows and the cries of bold heroes, your troops went forth  
into battle, determined to flee only in death.

And then as Karna advanced and the warriors rejoiced,  
king, the earth shook and rumbled at length. The seven  
great planets became visible surging forward from the sun.  
Meteors plunged down and regions burnt as well. Thun- 37.5  
derbolts fell, despite it being dry, and terrible winds blew.  
Herds of animals and flocks of birds then continually cir-  
cled your army from right to left, heralding great peril. And  
while Karna was being celebrated his horses stumbled to  
the ground, and a terrifying shower of bones fell from the  
sky! Weapons shone brightly, banners flapped and draught  
animals shed tears, lord of people. These and many other  
dreadful portents, dear friend, appeared there foretelling the  
destruction of the Káuravas.

But, deluded by divine fate, all those rulers of men paid no 37.10  
heed to them and shouted out “Victory!” to the charioteer’s  
son as he departed. The Káuravas then thought the Pándavas  
defeated already!

tato ratha|sthaḥ para|vīra|hantā

Bhīṣma|Droṇāv ativīryau samīkṣya,  
samujjvalan bhāskara|pāvaka|ābho

Vaikartano 'sau ratha|kuñjaro, nṛpa,  
sa Śalyam ābhāṣya jagāda vākyam,

Pārthasya karm'|ātiśayaṃ vicintya,  
mānena, darpeṇa vidahyamānaḥ,

krodhena dīpyann iva, niḥśvasaṃś ca:

«n' āhaṃ Mahendrād api vajra|pāṇeḥ

kruddhād bibhemy āyudhavān, ratha|sthaḥ!  
dr̥ṣṭvā hi Bhīṣma|pramukhān śayānān,

atīva mām hy a|sthiraṭā jahāti.

Mahendra|Viṣṇu|pratimāv anindītau

rath'|āśva|nāga|pravara|pramāthīnau;  
a|vadhya|kalpau nihatau yadā parais;

tato na me 'py asti raṇe 'dya sādhdvasam.

37.15 samīkṣya saṃkhye 'tibalān nar'|ādhipān

sa|sūta|mātaṅga|rathān parair hatān,  
kathaṃ na sarvān a|hitān raṇe 'vadhīn

mah"|āstra|vid brāhmaṇa|puṃgavo guruḥ.  
sa saṃsmaran Droṇam ahaṃ mah"|āhave,

bravīmi satyaṃ; Kuravo nibodhata!  
na vā mad|anyaḥ prasahed raṇe 'rjunaṃ

samāgataṃ Mṛtyum iv' ōgra|rūpiṇam.

Standing in his chariot, Vaikártana, that killer of enemy-heroes, then reflected on Bhishma and Drona whose courage was tremendous. Blazing like the fire of the sun, king, that superb warrior reflected on the excellence of Pritha's son's deeds and, consumed by arrogance and pride and snorting as if burning with fury, shouted out to Shalya and spoke this speech:

"Standing in this chariot with my weapons I have no fear even of mighty Indra wielding his thunderbolt in rage! For seeing those who were led by Bhishma lying prone, doubt has completely left me. Like great Indra and Vishnu those two could not be faulted as they lay waste to the finest chariots, horses and elephants. They had seemed invincible when their enemies killed them. Yet still I have no fear of battle today.

After seeing those extremely powerful rulers of men with 37.15  
their charioteers, elephants and chariots struck down in battle by their enemies, how was it that the guru, the brahmin-hero,\* expert in the great weapons, didn't kill all those enemies in battle? I remember Drona in the great battle and I speak the truth! Listen Kurus! No one other than me can match Árjuna in battle once he's attacked like Death in wrathful form.

śikṣā, prasādaś ca, balaṃ, dhṛtiś ca  
 Droṇe, mah"āstrāṇi ca, saṃnatis ca,  
 sa ced agān mṛtyu|vaśaṃ mah"ātmā,  
 sarvān anyān āturān adya manye!  
 n' ēha dhruvaṃ kiṃ cid api pracintayan  
 vidyāṃ loke karmaṇo daiva|yogāt.  
 sūry'ōdaye ko hi vimukta|saṃśayo  
 bhāvaṃ kurvīt' ādya gurau nipātite?  
 na nūnam astrāṇi, balaṃ, parākramaḥ,  
 kriyāḥ, su|nītaṃ, param'āyudhāni vā  
 alaṃ manuṣyasya sukhāya vartitum;  
 tathā hi yuddhe nihataḥ parair guruḥ.  
 37.20 hutāśan'āditya|samāna|tejasam,  
 parākrame Viṣṇu|Puraṇdar'ōpamam,  
 naye Bṛhaspaty|Uśanoḥ\* sadā samaṃ,  
 na c' āinam astram tad upāsta duḥ|saham.  
 saṃprākruṣṭe rudita|strī|kumāre  
 parābhūte pauraṣe Dhārtarāṣṭre,  
 mayā kṛtyam iti jānāmi, Śalya!  
 prayāhi tasmād dviṣatām anīkam!  
 yatra rājā Pāṇḍavaḥ satya|saṃdho  
 vyavasthito, Bhīmasen'Ārjunau ca,  
 Vāsudevaḥ, Sātyakiḥ, Śrījayās ca,  
 yamau ca, kas tān viśahen mad|anyah?  
 tasmāt kṣipraṃ, Madra|pate, prayāhi  
 raṇe Pañcālān, Pāṇḍavān, Śrījayāmś ca!  
 tān vā haniṣyāmi sametya saṃkhye,  
 yāsyāmi vā Droṇa|pathā Yamāya.  
 nanv ev' āhaṃ na gamiṣyāmi madhye  
 teṣāṃ sūrāṇām iti mā, Śalya, viddhi!

Learning, kindness, strength, tenacity, the great weapons and humility were found in Drona. If this great man could fall under the sway of death, then I reckon all others shall suffer today!

Thinking it over, I can't find a thing that is certain in this world because of the divine workings of past acts. With the guru felled, could anyone, free of doubt, now look forward to sunrise? Assuredly not missiles, strength, courage, ritual acts, prudent conduct nor the most excellent weapons are enough to ensure the happiness of a man, for still the guru was felled in battle by his enemies. In fiery energy he was 37.20 the equal of the sun or fire, in courage he was the equal of Vishnu and the Sacker of cities, in prudent conduct he was always equal to Brihas-pati and Úshanas, but his irresistible missile did not serve him well.

With the courage of the Dhartaráshtras humbled and their women and children weeping and wailing, Shalya, I know what I must do! So attack our enemies' army! Other than me, who's a match for those among whom stands Bhima-sena, Árjuna, Vasudéva, Sátyaki, the Srínjayas, the twins and the Pándava king who is true to his promises? So quickly, lord of Madra, attack the Panchálas, Pándavas and Srínjayas in the battle! Once I've met with them in battle either I'll kill them or I'll go by Drona's path to Yama.

Shalya, certainly don't think that I will not go into the midst of those heroes! Such a betrayal of a friend I could

mitra|droho marṣaṇīyo na me 'yaṃ;  
 tyaktvā prāṇān anuyāsyāmi Droṇam.

37.25 prājñasya mūḍhasya ca jīvit'ānte  
 n' āsti pramokṣo 'ntaka|sat|kṛtasya.

ato, vidvann, abhiyāsyāmi Pārtham;  
 diṣṭam na śakyam vyativartitum vai!

kalyāṇa|vṛttaḥ satataṃ hi, rājan,  
 Vaicitravīryasya suto mam' āsīt.  
 tasy' ārtha|siddhy|artham ahaṃ tyajāmi  
 priyān bhogān duḥ|tyajaṃ jīvitam ca.

vaiyāghra|carmāṇam, a|kūjan'ākṣam,  
 haimam, tri|koṣam, rajata|tri|veṇum  
 ratha|prabarhaṃ turaga|prabarhair

yuktaṃ prādān mahyam idaṃ hi Rāmaḥ.  
 dhanūṃṣi citrāṇi nirīkṣya, Śalya,

dhvajān, gadāḥ, sāyakāṃś c' ōgra|rūpān,  
 asiṃ ca dīptaṃ param'āyudhaṃ ca,

śaṅkhaṃ ca śubhraṃ svanavantam ugram,  
 patākinam, vajra|nipāta|nisvanam,

sit'āśva|yuktaṃ, śubha|tūṇa|śobhitam,  
 imaṃ samāsthāya rathaṃ, ratha'|rṣabhaṃ  
 raṇe haniṣyāmy aham Arjunaṃ balāt.

not pardon; giving up my life, I'll follow Drona. At the end 37.25  
 of life, there's no escape for a man, wise or stupid, who's  
 been honored by Death. Therefore, wise man, I will attack  
 Pritha's sons. Destiny can't be avoided!

King, the son of Vichitra-virya's son\* has always acted  
 well towards me. To fulfil his objectives I surrender my fa-  
 vorite pleasures and my treasured life. Rama gave me the  
 finest chariot yoked to the finest horses, its three-piece bam-  
 boo struts silver and three scabbards gold, its axle silent  
 and shield covered in tiger-skin. Looking over my beauti-  
 ful bows, Shalya, my banners, clubs and formidable arrows,  
 and my brilliant sword and superb weapon and my white  
 conch reverberating threateningly, and mounting this flag-  
 bearing chariot that is adorned with beautiful quivers, yoked  
 to white horses and sounding like a falling thunderbolt, in  
 battle I'll brutally kill Árvjuna, a bull of a warrior.

37-30 taṃ cen Mṛtyuḥ sarva|haro 'bhirakṣet  
 sad" āpramattaḥ samare Pāṇḍu|putram,  
 taṃ vā haniṣyāmi sametya yuddhe,  
 yāsyāmi vā Bhīṣma|mukho Yamāya.  
 Yama|Varuṇa|Kubéra|Vāsavā vā  
 yadī yugapat sa|gaṇā mah" |āhave  
 juguṇiṣava ih' ādya Pāṇḍavaṃ,  
 kim u bahunā saha tair jayāmi tam!»

SAMJAYA said:

iti raṇa|rabhasasya katthatas  
 tad uta niśamya vacaḥ sa Madra|rāṭ  
 avahasad avamanya vīryavān  
 pratiṣiṣidhe ca, jagāda c' ōttaram.

ŚALYA uvāca:

«virama! virama, Karṇa, katthanād!  
 atirabhaso 'py ativācam uktavān.  
 kva ca hi nara|varo Dhanam|jayaḥ,  
 kva punar aho puruṣ'|ādhamo bhavān!  
 Yadu|sadanam Upendra|pālitaṃ  
 tri|daśam iv' āmara|rāja|rakṣitaṃ  
 prasabham ativiloḍya, ko haret  
 puruṣa|var'|āvara|jāṃ ṛte 'rjunāt?  
 37-35 tri|bhuvana|vibhum īśvar'|ēśvaraṃ  
 ka iha pumān Bhavam āhvayed yudhi  
 mṛga|vadhā|kalahe ṛte 'rjunāt  
 sura|pati|vīrya|sama|prabhāvataḥ?



If all-destroying, ever-vigilant Death should protect Pandu's son in the war, after meeting him in battle either I'll kill him or, preceded by Bhishma, I'll go to Yama. Or if together with their attendants Yama, Váruna, Kubéra and Vásava intend to protect the Pándava here today in this great battle—what more need be said?—I'll kill him along with them!" 37.30

SÁNJAYA said:

Hearing Karna's words as he boasted eager for war, laughing contemptuously the courageous king of Madra stopped him and spoke this response.

SHALYA said:

"Stop it Karna! Stop this boasting! You're too impetuous and the words you spoke were over the top. For on the one hand we have Dhanan·jaya, a fine man, and on the other we have you, a vile man!

Who other than Árjuna could have destroyed the city of Yadus while it was protected by Indra's younger brother like heaven guarded by the king of the immortals,\* and carried off the younger sister of that excellent man?\*What man in this world other than Árjuna, whose power is equal to the strength of the lord of the gods, could challenge Bhava in battle, the lord of lords, the lord of the triple-world, in that quarrel over the killing of an animal? 37.35

asura|sura|mah”|ôragān, narān,  
Garuḍa|piśāca|sa|yakṣa|rākṣasān  
iṣubhir ajayad Agni|gauravāt  
sv|abhilaṣitaṃ ca havir dadau Jayaḥ.  
smarasi nanu yadā parair hṛtaḥ  
sa ca Dhṛtarāṣṭra|suto ’pi mokṣitaḥ  
dina|kara|sadṛśaiḥ śar’|ôttamair\*  
Kuruṣu bahūn vinihatya tān arīn.  
prathamam api palāyite tvayi,  
priya|kalahā Dhṛtarāṣṭra|sūnavaḥ  
smarasi nanu yadā pramocitāḥ  
kha|cara|gaṇān avajitya Pāṇḍavaiḥ.  
samudita|bala|vāhanāḥ punaḥ  
puruṣa|vareṇa jītāḥ stha go|grahe  
sa|guru|guru|sutāḥ sa|Bhīṣmakāḥ;  
kim u na jitaḥ sa tadā tvay” Ārjunaḥ?  
37.40 idam aparam upasthitaṃ punas  
tava nidhanāya su|yuddham adya vai;  
yadi na ripu|bhayāt palāyase,  
samaragato ’dya hato ’si, sūta|ja!»

SAMJAYA uvāca:

iti bahu paruṣaṃ prabhāṣati  
pramanasi Madra|patau ripu|stavam,  
bhṛṣam abhiruṣitaḥ paraṃ|tapaḥ  
Kuru|pṛtanā|patir āha Madra|pam.

Out of his respect for Agni, Jaya defeated demons, gods, great serpents, men, Gáruda, *pisháchas*, *yakshas* and *rákshasas* with his arrows and offered him his eagerly desired oblation.

No doubt you remember when, after he'd slaughtered many enemies for the Kurus with his superb arrows that resemble the sun, he freed Dhrita-rashtra's son who'd been captured by his enemies. No doubt you remember when, after you were the first to flee, Dhrita-rashtra's quarrelsome sons were released by the Pándavas after they'd conquered hordes of those that travel through the sky.\* During the cattle raid,\* the armies and their vehicles gathered with Bhishma—the guru and the guru's son among them—were again defeated by that excellent man. Why didn't you defeat Árjuna then? Now again another extraordinary battle is at hand for your destruction. If you do not flee out of fear of your enemy, son of a charioteer, you'll be killed once you engage in battle!" 37.40

SÁNJAYA said:

While the cheerful lord of the Madras uttered this devastating rebuke and praised their enemy, the general of the Kuru army, a scorcher of enemies, became tremendously angry and spoke to the lord of the Madras.

KARNA uvāca:

«bhavatu! bhavatu! kiṃ vikatthase?  
 nanu mama tasya ca yuddham udyatam;  
 yadi sa jayati mām ih' āhave,  
 tata idam astu su|katthitaṃ tava!»

SAṂJAYA uvāca:

«evam astv! iti» Madr'lēśa uktvā n' ōttaram uktavān.  
 «yāhi, Śaly'! ēti» c' āpy enaṃ Karṇaḥ prāha yuyutsayā.  
 sa rathaḥ prayayau śatrūñ śvet'āśvaḥ Śalya|sārathiḥ,  
 nighnann amitrān samare, tamo ghnān savitā yathā.

37.45 tataḥ prāyāt prītimān vai rathena  
 vaiyāghreṇa śveta|yuj' ātha Karṇaḥ.  
 sa c' ālokya dhvajinīm Pāṇḍavānām,  
 Dhanamjayam tvarayā paryapṛcchat.

SAṂJAYA uvāca:

38.1 PRAYĀṆE CA tataḥ Karṇo harṣayan vāhinīm tava,  
 ek'āikaṃ samare dṛṣtvā Pāṇḍavam paryapṛcchata.  
 «yo mām adya mah'ātmanāṃ darśayec chveta|vāhanam,  
 tasmai dadyām abhipretaṃ dhanam yan manas' ēcchati.  
 na cet tad abhimanyeta, tasmai dadyām ahaṃ punaḥ,  
 śakaṭaṃ ratna|saṃpūrṇaṃ, yo me brūyād Dhanamjayam.  
 na cet tad abhimanyeta puruṣo 'rjuna|darśivān,  
 śataṃ dadyām gavām tasmai naityakam kāmasya|dohanam.  
 38.5 śataṃ grāma|varāṃś c' āiva dadyām Arjuna|darśine.  
 tathā tasmai punar dadyām śvetam aśvatarī|ratham,  
 yuktam añjana|keśibhir, yo me brūyād Dhanamjayam.

KARNA said:

“Enough! Enough! Why do you taunt me? Without any doubt the battle between him and me shall take place. If he defeats me in this battle, then shall this boast of yours be fair!”

SÁNJAYA said:

After saying, “Let it be so!” the lord of Madra said no more. And then, with eagerness to fight, Karna said to him, “Shalya, charge!”

With his white horses and Shalya as his chariot-driver, that warrior attacked his enemies, destroying his adversaries in battle just as the sun destroys the darkness.

Karna was then pleased and advanced with his chariot 37.45  
covered in tiger-skin and drawn by white horses. When he caught sight of the army of the Pándavas, he quickly asked after Dhanan-jaya.

SÁNJAYA said:

THEN KARNA roused your army as he advanced and asked 38.1  
each combatant who he saw in the battle about the Pándava.

“Whoever can point out to me today the great man with the white horses, I shall give any precious reward that he desires. If he doesn’t agree to that, I shall still give whoever can tell me about Dhanan-jaya a wagon filled with jewels. If he doesn’t want that, I shall give the man who’s seen Árvjuna a hundred cows along with the obligatory copper milk-pails.

To whoever’s seen Árvjuna I shall give a hundred of the 38.5  
best villages. And further, to whoever can tell me about Dhanan-jaya I shall give a white cart pulled by black-maned she-mules. If he doesn’t want that, I shall further give the

- na cet tad abhimanyeta puruṣo 'rjuna|darśivān,  
 anyam v" āsmai punar dadyām sauvarṇam hasti|śaḍ|gavam.  
 tath" āpy asmai punar dadyām strīṇām śatam alam|kṛtam,  
 śyāmānām, niṣka|kaṇṭhīnām, gīta|vādyā|vipāścītām.  
 na cet tad abhimanyeta puruṣo 'rjuna|darśivān,  
 tasmai dadyām śatam nāgāñ, śatam grāmāñ, śatam rathān,  
 su|varṇasya ca mukhyasya hay'āgryāṇām śatam śatān,  
 38.10 ṛddhyā guṇaiḥ su|dāntāṃś ca, dhurya|vāhān, su|śikṣītān.  
 tathā su|varṇa|śṛṅgīṇām go|dhenūnām catuḥ|śatam  
 dadyām tasmai sa|vatsānām, yo me brūyād Dhanamjayam.  
 na cet tad abhimanyeta puruṣo 'rjuna|darśivān,  
 anyad asmai varam dadyām śvetān pañca|śatān hayān.  
 hema|bhāṇḍa|paricchannān, su|mṛṣṭa|maṇi|bhūṣaṇān,  
 su|dāntān api c' āiv' āham  
 dadyām aṣṭā|daś'āparān.  
 ratham ca śubhram sauvarṇam  
 dadyām tasmai sv|alam|kṛtam,  
 yuktaṃ parama|Kāmbojair, yo me brūyād Dhanamjayam.  
 na cet tad abhimanyeta puruṣo 'rjuna|darśivān,  
 38.15 anyad asmai varam dadyām kuñjarāṇām śatāni ṣaṭ,  
 kāñcanair vividhair bhāṇḍair ācchannān, hema|mālinaḥ,  
 utpannān apar'ānteṣu, vinītān hasti|śikṣakaiḥ.  
 na cet tad abhimanyeta puruṣo 'rjuna|darśivān,  
 anyad asmai varam dadyām vaiśya|grāmāṃś catur|daśa,  
 su|sphītān, dhana|saṃyuktān, pratyāsanna|van'ōdakān;  
 a|kuto|bhayān su|saṃpannān rāja|bhojyāṃś catur|daśa!

man who's seen Árvjuna another chariot made of gold and pulled by six oxen the size of elephants. And I'll give him still more! A hundred women of dark complexion, covered in ornaments, wearing gold collars and skilled in songs and musical instruments. If he doesn't want that, I shall give the man who's seen Árvjuna a hundred elephants, a hundred villages, a hundred chariots and ten thousand superb horses of the finest gold color that are in good health, have good 38.10 qualities, are well tamed and trained and can be used as draught horses. To whoever can tell me about Dhanan·jaya I shall give four hundred golden-horned milk-cows along with their calves. If he doesn't want that, I shall give the man who's seen Árvjuna another reward, five hundred white horses.

And I shall also give him eighteen other very placid horses with golden harnesses and blankets and decorated with highly polished jewels. And to whoever can tell me about Dhanan·jaya I shall give a beautiful chariot, brilliantly decorated and yoked to the finest Kambójan horses. If he doesn't 38.15 want that, I shall give the man who's seen Árvjuna another reward, six hundred elephants bred in the west, clothed with various gold trappings, wearing golden garlands and led by elephant trainers. If he doesn't want that, I shall give the man who's seen Árvjuna another reward, fourteen flourishing villages of vaishyas that are filled with wealth and have forests and water nearby—fourteen danger free and well supplied villages fit to be enjoyed by kings!

- dāsīnām niṣka|kaṇṭhīnām Māgadhinām śataṃ tathā  
 praty|agra|vayasām dadyām, yo me brūyād Dhanamjayam.  
 na cet tad abhimanyeta puruṣo 'rjuna|darśivān,  
 anyam tasmai varam dadyām, yam asau kāmayet svayam!  
 38.20 putra|dārān, vihārāṃś ca yad anyad vittam asti me,  
 tac ca tasmai punar dadyām, yad yac ca manas" êcchati.  
 hatvā ca sahitaḥ Kṛṣṇau, tayor vittāni sarvaśaḥ  
 tasmai dadyām ahaṃ yo me prabrūyāt Keśav' |Ārjunau!»  
 etā vācaḥ su|bahuśaḥ Karṇa uccārayan yudhi  
 dadhmau sāgara|saṃbhūtaṃ su|svanaṃ śaṅkham uttamam.  
 tā vācaḥ sūta|putrasya tathā yuktā niśamya tu,  
 Duryodhano, mahā|rāja, prahr̥ṣṭaḥ s' |ānugo 'bhavat.  
 tato dundubhi|nirghoṣo, mṛdaṅgānām ca sarvaśaḥ  
 siṃha|nādaḥ sa|vāditraḥ, kuñjarānām ca nisvanaḥ  
 38.25 prādur āsīt tadā, rājan, sainyeṣu, puruṣa' |r̥ṣabha,  
 yodhānām saṃprahr̥ṣṭānām tathā samabhavat svanaḥ.  
 tathā prahr̥ṣṭe sainye tu plavamānaṃ mahā|ratham,  
 vikatthamānaṃ ca tadā Rādheyam ari|karṣaṇam,  
 Madra|rājaḥ prahasy' êdaṃ vacanaṃ pratyabhāṣata.

ŚALYA uvāca:

- 39.1 «MĀ, SŪTA|PUTRA, dānena sauvarṇaṃ hasti|śaḍ|gavam  
 prayaccha puruṣāy'; ādya drakṣyasi tvaṃ Dhanamjayam!  
 bālyād iha tvaṃ tyajasi vasu Vaiśravaṇo yathā;  
 a|yatnen' āiva, Rādheya, draṣṭ" āsy adya Dhanamjayam.  
 parān sṛjasi yad vittam kiṃ cit tvaṃ bahu mūdḥavat;  
 a|pātra|dāne ye doṣās tān mohān n' āvabudhyase.



And whoever can tell me about Dhanan·jaya I shall give a hundred young Mágadhi slave girls wearing golden collars. And if he doesn't want that, I shall give the man who's seen Árjuna another reward, whatever he would desire for himself! Sons, wives or pleasures, or whatever other possessions I have, and whatever he desires in his heart, I will give to him. Once I've killed the two Krishnas together, I will give everything they owned to whoever tells me about Késhava and Árjuna!" 38.20

Whilst uttering these many words in the battle, Kar-na blew his superb conch that came from the ocean and had a beautiful tone. And when they heard these fitting words of the charioteer's son, great king, Duryódhana and his attendants were thrilled.

Then, king, the sound of *dúndubhi* and *mridánga* drums, lion roars, musical instruments and elephants trumpeting became audible everywhere among the troops, bull of a man, as did the clamor of soldiers celebrating. 38.25

But as that mighty warrior Radha's son, a tormenter of enemies, bragged as he sailed into that excited army, the king of the Madras responded with this speech.

SHALYA said:

"SON OF A charioteer, don't reward a man by offering a golden cart pulled by six elephant-like oxen. You will see Dhanan·jaya today! Foolishly you give away riches here as if you were Váishravana. With no effort, son of Radha, you will see Dhanan·jaya today. Like a sucker you give away much wealth to others. In giving to the unworthy, stupidly you don't recognise those who are wicked. With these vast 39.1

yat tvam prerayase vittam, bahu tena khalu tvayā  
śakyam bahu|vidhair yajñair yaṣṭum. sūta, yajasva taiḥ!  
39.5 yac ca prārthayase hantum Kṛṣṇau mohād, vṛth” āiva tat!  
na hi śuśrūma saṃmarde kroṣṭrā siṃhau nipātitaū!  
a|prārthitam prārthayase; suhṛdo na hi santi te  
ye tvām nivārayanty āśu prapatantam hut’|āśane.  
kāry’|ā|kāryam na jānīṣe; kāla|pakvo ’sy a|saṃśayam!  
bahv a|baddham a|karṇīyam ko hi brūyāj jijīviṣuḥ?  
samudra|taraṇam dorbhyām kaṇṭhe baddhvā yathā śīlām,  
giry|agrād vā nipatanam, tādrk tava cikīrṣitam.  
sahitaḥ sarva|yodhais tvam vyūḍh’|ānīkaiḥ su|rakṣitaḥ  
Dhanamjayena yudhyasva, śreyaś cet prāptum icchasi.  
39.10 hit’|ārtham Dhārtarāṣṭrasya bravīmi tvām, na hiṃsayā.  
śraddhasv’ āivam mayā proktam yadi te ’sti jijīviṣā!»

KARNA uvāca:

«sva|bāhu|vīryam āśritya, prārthayāmy Arjunam raṇe.  
tvam tu mitra|mukhaḥ śatrur mām bhīṣayitum icchasi!  
na mām asmād abhiprāyāt kaś cid adya nivartayet,  
ap’ Ūndro vajram udyamya! kiṃ nu martyaḥ katham cana?»

SAMJAYA uvāca:

iti Karṇasya vāky’|ānte Śalyaḥ prāh’ ōttaram vacaḥ  
cukopayiṣur atyartham Karṇam Madr’|ēśvaraḥ punaḥ.

riches that you send away, truly you could offer many different sacrifices. And you must offer those sacrifices, *suta*!\*

Stupidly, you long to kill the two Krishnas; this is pointless! For we've never heard of a pair of lions destroyed by a jackal! You long for what should not be longed for; there are no friends who can stop you tumbling directly into fire. You don't understand what should and shouldn't be done. Without doubt you've been cooked by time!\* Who that wants to live would say so much that's meaningless and not worth listening to? Your plan is like crossing the ocean by the arms after tying a rock around one's neck. Or like leaping from the summit of a mountain. If you want to find success, you must fight with Dhanan-jaya together with all your warriors and well protected by your arrayed forces. Without malice I speak to you for the good of Dhriti-rashtra's son. You must trust what I say if you want to live!" 39.5 39.10

KARNA said:

"Relying upon the strength of my own arms, I long for Árjuna in battle. But you, an enemy with the face of a friend, want to intimidate me! No one could stop me from my objective today, not even Indra with his thunderbolt raised! How much less then could some mere mortal?"

SÁNJAYA said:

At the end of Karna's speech, Shalya, the lord of the Madras, hoping to utterly infuriate Karna, again spoke these words in reply.

«yadā vai tvāṃ Phalguna|vega|yuktā  
jyā|coditā, hastavatā viśṛṣṭāḥ,  
anvetāraḥ, kaṅka|patrāḥ, śīt'āgrās,  
tadā tapsyasy Arjunasy' ābhīyogāt.

39.15 yadā divyaṃ dhanur ādāya Pārthaḥ  
pratāpayan pṛtanāṃ Savyasācī  
tvāṃ mardayiṣyan niśitaiḥ pṛṣatkais,  
tadā paścāt tapsyase, sūta|putra.  
bālāś candraṃ mātur anke śayāno  
yathā kaś cit prārthayate 'pahartum,  
tadvan mohād dyotamānaṃ ratha|sthāṃ  
saṃprārthayasy Arjunaṃ jetum adya.  
tri|śūlam āśritya su|tīkṣṇa|dhāraṃ  
sarvāṇi gātrāṇi vigharṣasi tvam,  
su|tīkṣṇa|dhār'ōpama|karmanā tvam  
yuyutsase yo 'rjunen' ādya, Karṇa.  
kruddhaṃ siṃhaṃ kesariṇaṃ brhantaṃ  
bālo mūḍhaḥ kṣudra|mṛgas tarasvī  
samāhvayet, tadvad etat tav' ādya  
samāhvānaṃ, sūta|putr', Ārjunasya.  
mā, sūta|putr', āhvaya rāja|putraṃ,  
mahā|vīryaṃ kesariṇaṃ yath" āiva  
vane śṛgālaḥ piśitena tṛpto!  
mā Pārtham āśādy vinañkṣyasi tvam.

39.20 īṣā|dantaṃ mahā|nāgaṃ prabhinna|karaṭā|mukham  
śaśako hvayase yuddhe, Karṇa, Pārthaṃ Dhanamjayam.  
bila|sthāṃ kṛṣṇa|sarpaṃ tvam bālyāt kāṣṭhena vidhyasi  
mahā|viṣaṃ, pūrṇa|kopaṃ, yat Pārthaṃ yoddhum icchasi.  
siṃhaṃ kesariṇaṃ kruddham atikramy' ābhinardase,  
śṛgāla iva mūḍhas, tvam nṛ|siṃhaṃ, Karṇa, Pāṇḍavam.

“When heron-feathered arrows with sharp points are released by his skilled hand and impelled by his bow-string and, filled with Phálguna’s speed, seek you out, then you’ll be mortified because of Árvjuna’s assault. When Pritha’s son 39.15 the Left-handed archer grabs his divine bow and crushes you with his sharp arrows as he torments your army, then later, son of a charioteer, you’ll feel mortified.

Just as a child lying in his mother’s lap likes to carry away the moon, similarly it is absurd that you ask after Árvjuna today in order to defeat him as he stands in his chariot in brilliant radiance. Choosing a sharp-bladed trident, you grind yourself against it, Karna, since it is you who wants to fight with Árvjuna today whose deeds are like sharp blades. Son of a charioteer, your challenge of Árvjuna today is like a small, young deer—impulsive yet confused—challenging a huge and furious maned lion. Son of a charioteer, just as a jackal sated with meat does not challenge a mighty lion in the forest, you must not challenge that prince! Then when you meet Pritha’s son you will not perish.

Karna, your challenge to Pritha’s son Dhanan-jaya in battle 39.20 is like a hare challenging a huge elephant with tusks as long as a pole and the cleft on its head flowing with ruttish secretions. In desiring to fight Pritha’s son, you childishly poke a black snake with a stick as it rests in its hole, potently poisonous and filled with anger. Like a stupid jackal roaring at an enraged, maned lion after passing him by, Karna,

Suparṇaṃ pataga|śreṣṭhaṃ Vainateyaṃ tarasvinam  
bhogī vā, hvayase pāte, Karṇa, Pārthaṃ Dhanamjayam.  
sarv'āmbhasāṃ nidhiṃ bhīmaṃ  
mūrtimantaṃ, jhaṣ'āyutam,  
candr'ōdaye vivardhantaṃ  
a|plavaḥ san titīṛṣasi.

39.25 ṛṣabhaṃ dundubhi|grīvaṃ, tīkṣṇa|śṛṅgaṃ, prahāriṇam,  
vatsa, āhvayase yuddhe, Karṇa, Pārthaṃ Dhanamjayam.  
mahā|meghaṃ mahā|ghoraṃ darduraḥ pratinardasi  
kāma|toya|pradaṃ loke nara|parjanyaṃ Arjunam.  
yathā ca sva|grha|sthaḥ śvā vyāghraṃ vana|gataṃ bhaṣet,  
tathā tvam bhaṣase, Karṇa, nara|vyāghraṃ Dhanamjayam!  
sṛgālo 'pi vane, Karṇa, śaśaiḥ parivṛto vasan  
manyate siṃhaṃ ātmānaṃ yāvat siṃhaṃ na paśyati.  
tathā tvam api, Rādhya, siṃhaṃ ātmānaṃ icchasi,  
a|paśyañ śatru|damaṇaṃ nara|vyāghraṃ Dhanamjayam.

39.30 vyāghraṃ tvam manyase "tmānaṃ, yāvat Kṛṣṇau na paśyasi  
samāsthitaṃ eka|rathe, sūryā|candramasāv iva.  
yāvad Gāṇḍīva|ghoṣaṃ tvam na śṛṇoṣi mah"āhave,  
tāvad eva tvayā, Karṇa, śakyaṃ vaktuṃ yath"ēcchasi.  
ratha|śabda|dhanuḥ|śabdair nādayantaṃ diśo daśa,  
nardantaṃ iva śārdūlaṃ dṛṣṭvā kroṣtā bhaviṣyasi!  
nityam eva sṛgālas tvam, nityaṃ siṃho Dhanamjayaḥ;  
vīra|pradveṣaṇān, mūḍha, nityaṃ kroṣt"ēva lakṣyase!

you roar at the Pándava, a lion of a man. Karna, you challenge Pritha's son Dhanan-jaya in a shoot-out like a snake challenging Vínata's bold son Supárna, the finest of birds. It is as though, despite not having a boat, you hope to cross a formidable ocean that's taken bodily form, as that fish-crowded receptacle for all waters swells during the moon's rise.

Karna, you challenge Pritha's son Dhanan-jaya in battle 39.25  
like a calf taking on a fighting bull whose horn is sharp and whose neck is like a *dúndubhi* drum. Like a frog chirping at a massive and terrifying cloud to shed water needed for the world, you cry out at Árjuna, a rain-cloud of a man. Just as a dog remaining in his own house might bark at a forest-roaming tiger, Karna, so you speak to Dhanan-jaya, a tiger of a man!

Karna, even a jackal living in a forest surrounded by rabbits thinks himself a lion until he sees a lion. You too, son of Radha, regard yourself as a lion while you're yet to see the enemy tamer Dhanan-jaya, a tiger among men. You'll 39.30  
think yourself a tiger until you see the two Krishnas standing on the one chariot like the sun and the moon. As long as you can't hear the sound of Gandíva in the great war, Karna, you can say whatever you like. When you see him filling the ten directions with the twangs of his bow and the rumble of his chariot like a roaring tiger, you will become a jackal! You'll always be a jackal and Dhanan-jaya will always be a lion. Because of your hatred for that hero, you've always been regarded as a jackal, stupid! Just as a mouse and cat are 39.35  
weak and strong, or a dog and tiger, or a jackal and lion, or a rabbit and elephant, or untruth and truth or poison and

yath” ākhuḥ syād biḍālaś ca, śvā vyāghraś ca bal’|ā|bale,  
 yathā sṛgālaḥ siṃhaś ca, yathā ca śaśa|kuñjarau,  
 39.35 yath” ān|ṛtaṃ ca satyaṃ ca, yathā c’ āpi viṣ’|āmṛte,  
 tathā tvam api Pārthaś ca prakhyātāv ātma|karmabhiḥ.»

SAMJAYA uvāca:

40.1 ADHIKṢIPTAS TU Rādheyah Śalyen’ āmita|tejasā  
 Śalyam āha su|saṃkruddho vāk|śalyam avadhārayan.

KARNA uvāca:

«guṇān guṇavatām, Śalya, guṇavān vetti, n’ ā|guṇaḥ.  
 tvam tu, Śalya, guṇair hīnaḥ kiṃ jñāsyasi guṇ’|ā|guṇam?

Arjunasya mah”|āstrāṇi, krodham, vīryam, dhanuḥ, śarān  
 aham, Śaly’, ābhijānāmi, vikramam ca mah”|ātmanah.  
 tathā Kṛṣṇasya mähātmyam ṛṣbhasya mahī|kṣitām  
 yath” āham, Śalya, jānāmi, na tvam jānāsi tat tathā.

40.5 evam ev’ ātmano vīryam aham, vīryam ca Pāṇḍave,  
 jānann ev’ āhvaye yuddhe, Śalya, Gāṇḍīva|dhārīṇam.

asti v” āyam iṣuḥ, Śalya, su|puñkho, rakta|bhojanaḥ,  
 eka|tūñī|śayaḥ, patrī, su|dhautah, samalamkṛtah.

śete candana|cūrṇeṣu pūjito bahulāḥ samāḥ,

āheyo, viṣavān, ugro, nar’|āśva|dvipa|saṃgha|hā.

ghora|rūpo, mahā|raudras, tanutr’|āsthi|vidāraṇaḥ;

nirbhindyām yena ruṣṭo ’ham api Meruṃ mahā|girim.

tam aham jātu n’ āsyeyam anyasmin Phalgunād ṛte,

Kṛṣṇād vā Devakī|putrāt. satyaṃ c’ ātra śṛṇuṣva me!



nectar, in this very way you and Pritha's son have come to be recognized through your deeds."

SÁNJAYA said:

BUT RADHA'S SON had been insulted by Shalya, whose fiery energy had no limit, and he was absolutely furious. After mulling over that verbal barb,\* he spoke to Shalya. 40.1

KARNA said:

"Only someone endowed with good qualities can recognise the qualities of someone with good qualities, Shalya, not someone without qualities. You, Shalya, have no qualities. How could you recognise whether someone has good or bad qualities?

I'm aware of Árijuna's great missiles, of his anger, courage, bow and arrows, Shalya, and of that great man's heroism. Equally, you don't know Krishna's greatness, a bull among princes, the way I know it, Shalya. Even knowing in this way the Pándava's strength and my own strength, Shalya, I still challenge the wielder of the Gandíva bow in battle. 40.5

This arrow with the fine nock, Shalya, is a devourer of blood. Lying alone in this quiver it has wings and is well-polished and beautifully decorated. For many years it has lain revered in sandal powder, snake-like and poisonous, a formidable destroyer of hordes of men, horses and elephants. It's horrendous and terribly fearsome as it shatters bone and armor; if affronted, I could split huge Mount Meru with it. But I shall shoot it at no one else other than Árijuna or Dévaki's son Krishna. Hear me regarding the truth of this!

40.10 ten' āham iṣuṇā, Śalya, Vāsudeva|Dhanamjayau  
yotsye parama|saṃkruddhas, tat karma sadṛśam mama.  
sarveṣāṃ Vṛṣṇi|vīrānām Kṛṣṇe lakṣmīḥ pratiṣṭhitā;  
sarveṣāṃ Pāṇdu|putrāṇām jayaḥ Pārthe pratiṣṭhitaḥ.  
ubhayaṃ tat samāsādya ko nivartitum arhati?  
tāv etau puruṣa|vyāghrau sametau syandane sthitau  
mām ekam abhisamṃyātau, suljātaṃ paśya, Śalya, me!  
pitṛ|śvasā|mātula|jau bhrātarāv a|parājitau,  
maṇī sūtra iva protau, draṣṭ" āsi nihatau mayā.

Arjune Gāṇḍivam, Kṛṣṇe cakram, Tārksya|kapi|dhvajau,  
40.15 bhīrūṇām trāsa|jananam, Śalya, harṣa|karam mama.  
tvam tu duṣ|prakṛtir, mūḍho, mahā|yuddheṣv a|kovidaḥ,  
bhay'|āvadīrṇaḥ saṃtrāsād a|baddham bahu bhāṣase.

samstauṣi tau tu ken' āpi hetunā tvam, ku|deśa|ja.  
tau hatvā samare hantā tvām adya saha|bāndhavam!  
pāpa|deśa|ja! dur|buddhe! kṣudra! kṣatriya|pāṃsana!  
suhṛd bhūtvā ripuḥ, kiṃ mām Kṛṣṇābhyāṃ bhīṣayisyasi?  
tau vā mām adya hantārau, haniṣye v" āpi tāv aham.  
n' āham bibhemi Kṛṣṇābhyāṃ, vijānann ātmano balam.  
Vāsudeva|sahasram vā Phālgunānām śatāni vā

40.20 aham eko haniṣyāmi. joṣam āssva, ku|deśa|ja!

striyo, bālās ca, vṛddhās ca prāyaḥ krīḍā|gatā janāḥ,  
yā gāthāḥ saṃpragāyanti kurvanto 'dhyayanam yathā;  
tā gāthāḥ śṛṇu me, Śalya, Madrakeṣu dur|ātmasu  
brāhmaṇaiḥ kathitāḥ pūrvam yathāvad rāja|saṃnidhau!

In utter rage I will fight Vasudéva and Dhananjaya with 40.10  
 this arrow, a deed that is worthy of me. On Krishna depends  
 the fortune of all the Vrishni heroes; on Pritha's son\* de-  
 pends the triumph of all Pandu's sons. After attacking both  
 of them, who could return? As those two tigers of men stand  
 together on their chariot and attack me on my own, Shalya,  
 behold the nobility of my birth!\* Those two brothers, the  
 sons of one another's paternal aunt and maternal uncle, are  
 indomitable. You'll see me destroy those two; they'll be like  
 a pair of pearls threaded on a string.

Árjuna's Gándiva bow, Krishna's discus and their banners 40.15  
 bearing the monkey and Tarkshya inspire fear among the  
 timid but excite me, Shalya. But you are evil by nature;  
 you're stupid and know nothing of great battles. Torn apart  
 by fear, you blabber on so much because you're terrified.

You're from a wretched country! For some reason you  
 praise those two. Once I've killed them in battle, I'll kill you  
 today along with your relatives! You're from an evil country!  
 You're dumb! You're mean and a disgrace to the kshatriya  
 ethos! Why do you—a friend who's become an enemy!—  
 menace me with the two Krishnas? Either they will kill  
 me today, or I'll kill them. I know my own strength and 40.20  
 do not fear the two Krishnas. Alone I could kill a thousand  
 Vasudévas and hundreds of Phálgunas. Shut up! You're from  
 a wretched country!

It's common for people amusing themselves—women,  
 children and the aged—to sing these verses as if they were  
 commencing study. Hear from me these verses about the  
 wretched Madras! In times past brahmins fittingly related

śrutvā c' āika|manā, mūḍha, kṣama vā, brūhi c' ōttaram!

mitra|dhruṇ Madrako nityaṃ; yo no dveṣṭi sa Madrakaḥ.

Madrake saṃgataṃ n' āsti kṣudra|vākya nar'ādhamē.

dur|ātmā Madrako nityaṃ, nityaṃ ānṛtiko, 'n|rjuḥ,

yāva|antyāṃ hi daurātmyāṃ Madrakeṣv. iti naḥ śrutam!

40.25 pītā, putraś ca, mātā ca, śvaśrū|śvaśura|mātulāḥ,  
jāmātā, duhitā, bhrātā, napt", ānye te cabāndhavāḥ,  
vayasy'|ābhyāgatās c' ānye, dāsī|dāsaṃ ca saṃgataṃ;  
pum̐bhir vimiśrā nāryaś ca jñāt'|ājñātāḥ svay" ēcchayā.

yeṣāṃ gr̥heṣv a|śiṣṭānāṃ saktu|matsy'|āśināṃ tathā,  
pītṛvā sīdhu sa|go|māṃsaṃ, krandanti ca hasanti ca,  
gāyanti c' āpy a|baddhāni, pravartante ca kāmataḥ,  
kāma|pralāpino 'nyonyaṃ—teṣu dharmāḥ kathaṃ bhavet  
Madrakeṣv avalipteṣu prakhyāt'|āśubha|karmasu?

n' āpi vairāṃ na sauhārdaṃ Madrakeṇa samācaret.

40.30 Madrake saṃgataṃ n' āsti, Madrako hi sadā malaḥ;  
Madrakeṣu ca saṃsṛṣṭaṃ, śaucaṃ Gāndhārakeṣu ca.

rāja|yājaka|yājye ca naṣṭaṃ dattaṃ havir bhavet.

śūdra|saṃskārako vipro yathā yāti parābhavam,  
yathā brahma|dviṣo nityaṃ gacchant' īha parābhavam,  
tath" āiva saṃgataṃ kṛtvā naraḥ patati Madrakaiḥ.

these in the presence of kings. Listen with your mind focused, fool, and suffer it or voice a response!

A Madra is always treacherous to friends; whoever hates us is a Madra. There's no friendship with a Madra; he's a callous speaking wretch. A Madra is always wicked and always untruthful and crooked, for wickedness among the Madras lasts their entire lives. That's what we've been taught!

Fathers, sons, mothers, mothers- and fathers-in-law, maternal uncles, sons-in-law, daughters, brothers, grandsons, various relatives, other friends and uninvited guests, and slave men and women, associate together. Women mingle with men as they please, whether they know them or not. 40.25

In the houses of the uncouth Madras—who eat fish mixed with meal!—people indulge in rum and beef, and then shriek, laugh and sing senseless songs. They behave however they want and babble to one another about their lusts. How could law exist among these arrogant Madras, famous for their wicked deeds?

Neither enmity nor friendship should be pursued with a Madra. There's no friendship with a Madra, for a Madra is always dirt; among the Madra there's no camaraderie, and there's no purity among the Gandhāras. 40.30

Given that their king is both sacrificer and patron of the sacrifice, whatever oblation is offered shall be ruined.

Just as a brahmin who consecrates a shudra becomes ruined, and just as enemies of brahmins are always ruined in this world, so truly a man falls after associating with Madras.

Madrake saṃgatam n' āsti! 'hataṃ, vṛścika, te viṣam!'  
 ātharvaṇena mantreṇa yathā śāntiḥ kṛtā mayā,  
 iti vṛścika|daṣṭasya viṣa|vega|hatasya ca  
 kurvanti bheṣajam prājñāḥ, satyam tac c' āpi dṛśyate!

40.35 evaṃ, vidvañ, joṣam āssva, śṛṇu c' ātr' ottaram vacaḥ!  
 vāsāṃsy utsṛjya nr̥tyanti striyo yā madya|mohitāḥ,  
 maithune 'saṃyatās c' āpi, yathā|kāma|varās ca tāḥ;  
 tāsāṃ putraḥ katham dharmam Madrako vaktum arhati?

yās tiṣṭhantyaḥ pramehanti yath" āiv' ôṣṭrī|daśerakāḥ,  
 tāsāṃ vibhraṣṭa|dharmānām nirlajjānām tatas tataḥ  
 tvam putras tādṛśinām hi dharmam vaktum ih' êcchasi!

suvīrakam yācyamānā Madrikā karṣati sphicau.  
 a|dātu|kāma vacanam idam vadati dāruṇam:

«mā māṃ suvīrakam kaś cid yācatām dayitam mama.

40.40 putram dadyām, patiṃ dadyām, na tu dadyām suvīrakam!»

gauryo br̥hatyo, nir|hrīkā Madrikāḥ kambal'āvr̥tāḥ,  
 ghasmarā, naṣṭa|śaucās ca prāya, ity anuśuśrūma.

evam|ādi may" ānyair vā śakyam vaktum bhaved bahu,  
 ā keś'|āgrān nakh'|āgrāc ca, vaktavyeṣu ku|karmasu!  
 Madrakāḥ Sindhu|Sauvīrā dharmam vidyuh katham tv iha?  
 pāpa|deś'|ôdbhavā, mlecchā, dharmāṇām a|vicakṣaṇāḥ!

There's no friendship with a Madra! And so I ward him off as if with the Athárvan mantra, 'Scorpion, your poison has been destroyed!' by which it's truly seen that learned men make an antidote for a person bitten by a scorpion and struck by the force of its poison!

Accordingly, smart-arse,\* shut up and listen to this next revelation! When drunk, Madra women strip off their clothes and dance about. Uninhibited in sex, they choose whoever they lust after. How can a Madra son of theirs speak about morality? 40.35

Like camels and asses they piss while standing; their laws have vanished and they're everywhere shameless. You, the son of women such as these, want to speak here about morality!

When she is asked for her fermented gruel,\* a Madra woman scratches at her buttocks. Not wanting to give it up, she speaks these awful words: 'No one can ask me for my precious brew. I'd give up my son, I'd give up my husband, but I couldn't give up my brew!' 40.40

We hear that most of the shameless Madra women are voracious fat cows covered only in blankets and devoid of purity.

I could say more about such things, as could others, regarding their reprehensible and wicked behavior, from the tips of their hair to the ends of their toenails! How then could the Madra women, these Sindhús and Sauvírás, understand morality here? These barbarians are from an evil country and are ignorant of the laws!

eṣa mukhyatamo dharmah kṣatriyasy', ēti naḥ śrutam:  
'yad' ājau nihataḥ śete, sadbhiḥ samabhipūjitaḥ.

āyudhānām sām̐parāye yan mucyeyam ahaṁ tataḥ,

40.45 mam' āiṣa prathamah kalpo nidhane svargam icchataḥ.

so' haṁ priyah sakhā c' āsmi Dhārtarāṣṭrasya dhīmataḥ;  
tad|arthe hi mama prāṇā, yac ca me vidyate vasu.

vyaktaṁ tvam apy upahitaḥ Pāṇḍavaiḥ, pāpa|deśa|ja,

yathā c' āmitravat sarvaṁ tvam asmāsu pravartase.

kāmaṁ na khalu śakyo 'haṁ tvad|vidhānām śatair api

saṁgrāmād vimukhaḥ kartuṁ, dharmal|jña iva nāstikaiḥ.

sāraṅga iva gharm'|ārtaḥ, kāmaṁ vilapa, śuśya ca!

n' āhaṁ bhīṣayituṁ śakyaḥ kṣatra|vṛtte vyavasthitaḥ.

tanu|tyajām nṛ|simhānām āhaveṣv a|nivartinām

40.50 yā gatiḥ guruṇā proktā purā Rāmeṇa, tāṁ smare.

teṣāṁ trāṇ'|ārtham udyantaṁ, vadh'|ārthaṁ dviśatām api,

viddhi mām āsthitaṁ vṛttaṁ Paurūravasaṁ uttamam!

na tad bhūtaṁ prapaśyāmi triṣu lokeṣu, Madra|pa,

yo mām asmād abhiprāyād vārayed, iti me matiḥ.

evaṁ, vidvañ, joṣam āssva! trāsāt kiṁ bahu bhāṣase?

na tvā hatvā pradāsyāmi kravy'|ādbhyo, Madrak'|ādharma,

mitra|pratīkṣayā, Śalya, Dhṛtarāṣṭrasya c' ōbhayaḥ,

apavāda|titikṣābhis, tribhir etair hi jīvasi.

punaś ced īdṛśaṁ vākyaṁ, Madra|rāja, vadiṣyasi,

40.55 śīras te pātayiṣyāmi gadayā vajra|kalpayā!

śrotāras tv idam ady' ēha, draṣṭāro vā, ku|deśa|ja,



This is the most important law for a kshatriya as it was taught to us: 'Once killed in battle he lies prone honored by good people.' I shall, then, give myself up to this in a battle of weapons! This is my principal rule, since I seek heaven in death. 40.45

I'm a dear friend to Dhrita-rashtra's wise son; my life and whatever wealth I have are for his cause. You're from an evil country! Clearly you've been planted by the Pándavas since, like an enemy, you always act against us. In any case, by no means could even a hundred of the like of you avert me from battle, just as one who knows the law cannot be swayed by heretics. Like an antelope suffering from the heat, bleat as much as you want and fade away! I'm committed to a warrior's way of life and cannot be intimidated. For I recall the path that guru Rama taught long ago, of those lions of men who relinquished their bodies and never retreated in battles. 40.50

Understand this: As I strive to safeguard the Dhartarásh-tras and destroy their enemies I follow that excellent course of conduct derived from Puru-ravas!\* I see no being in the three worlds, lord of the Madras, who could hold me back from this plan. That's what I think. So shut up, smart-arse! Why do you fearfully speak so much?

I will not kill you and give you to carnivorous beasts, vile Madra. In consideration for my friend,\* for Dhrita-rashtra and due to forbearing to speak ill of either; for these three reasons you remain alive, Shalya. If you again utter a speech like that, king of Madra, I'll knock your head off with my diamond-hard club! You're from a wretched country! Today 40.55

Karṇaṃ vā jaghnatuḥ Kṛṣṇau, Karṇo vā nijaghāna tau.»  
 evam uktvā tu Rādheyaḥ punar eva, viśaṃ pate,  
 abravīn Madra|rājānaṃ «yāhi! yāh'! îty» a|saṃbhramam.

SAMJAYA uvāca:

41.1 MĀRIṢ', ĀDHIRATHEḤ śrutvā vāco yuddh'|ābhinandināḥ,  
 Śalyo 'bravīt punaḥ Karṇaṃ nidarśanam idaṃ vacaḥ:

«jāto 'ham yajvanāṃ vaṃśe, saṃgrāmeṣv a|nivartinām,  
 rājñāṃ mūrdh'|ābhiṣiktānām, svayam dharma|parāyaṇaḥ.  
 yath" āiva matto madyena, tvam tathā lakṣyase, Vṛṣa,  
 tath" ādya tvāṃ pramādyantaṃ cikitseyaṃ suhṛttayā.

imāṃ kāk'ôpamām, Karṇa, procyamānām nibodha me!  
 śrutvā yath"êṣṭaṃ kuryās tvam, nihīna, kula|pāṃsana!

41.5 n' āham ātmani kiṃ cid vai kilbiṣaṃ, Karṇa, saṃsmare,  
 yena mām tvam, mahā|bāho, hantum icchasy an|āgasam.  
 avaśyaṃ tu mayā vācyam budhyatā tvadd|hit'|ā|hitam,  
 viśeṣato ratha|sthena rājñāś c' āiva hit'|āiṣiṇā.

samaṃ ca viṣamaṃ c' āiva; rathinaś ca bal'|ābalam;  
 śramaḥ khedaś ca satataṃ hayānām rathinā saha;  
 āyudhasya pariññānaṃ rutaṃ ca mṛga|pakṣiṇām;  
 bhāraś c' āpy atibhāraś ca; śalyānām ca pratikriyā;  
 astralyogaś ca yuddham ca, nimittāni tath" āiva ca;  
 sarvam etan mayā jñeyaṃ rathasy' āśya kuṭumbinā.

41.10 atas tvāṃ kathaye, Karṇa, nidarśanam idaṃ punaḥ.

people here will hear or see that either the two Krishnas killed Karna or Karna killed them.”

After speaking this, lord of people, Radha's son coolly said again to the king of Madra, “Go! Go!”

SÁNJAYA said:

DEAR FRIEND, after hearing those words of Ádhiratha's 41.1  
battle-eager son, Shalya further spoke these instructive words to Karna:

“I was born in a lineage of sacrificers who never retreated in wars, of kings anointed on their heads. I myself am utterly devoted to the law. You seem as though pissed on booze, Vrisha, so, out of friendship, I'll take care of you today while you're being so rash.

Karna, listen to me as I narrate this parable of the crow. After hearing it you can do what you want, vile man, disgrace of your family! I don't recall my offence, mighty armed 41.5  
Karna, for which you want to kill me, innocent as I am. It's necessary that I say this, informing you of what's to your advantage and what's not, especially since I stand in this chariot and seek the advantage of my king.

Smooth ground and rough ground; the strength and weakness of a chariot-warrior; at every moment the exhaustion and distress of the horses as well as of the chariot-warrior; a knowledge of weapons and the sounds of animals and birds; burdens and excessive burdens; the treatment of weapon wounds; the deployment of weapons, and battle and omens; all this I know as custodian of this chariot. Therefore, Karna, I narrate to you this parable once more. 41.10

vaiśyaḥ kila samudr'ānte prabhūta|dhana|dhānyavān;  
 yajvā, dāna|patih, kṣāntaḥ, sva|karma|stho 'bhavac chuciḥ.  
 bahu|putraḥ, priy'āpatyaḥ, sarva|bhūt'ānukampakaḥ;  
 rājño dharma|pradhānasya rāṣṭre vasati nirbhayaḥ.

putrāṇaṃ tasya bālānāṃ kumārāṇaṃ yaśasvināṃ  
 kāko bahūnāṃ abhavad ucchiṣṭa|kṛta|bhojanaḥ.  
 tasmai sadā prayacchanti vaiśya|putrāḥ kumārakāḥ  
 mām's'odanaṃ, dadhi, kṣīraṃ, pāyasaṃ, madhu|sarpiṣī.  
 sa c' ōcchiṣṭa|bhṛtaḥ kāko vaiśya|putraiḥ kumārakaiḥ,

41.15 sadṛśān pakṣiṇo dṛptaḥ śreyasaś c' ādhicikṣipe.

atha haṃsāḥ samudr'ānte kadā cid atipātināḥ,  
 Garuḍasya gatau tulyāś, cakr'āṅgā, hr̥ṣṭa|cetasāḥ.

kumārakās tato haṃsān dṛṣṭvā kākam ath' ābruvan,  
 'bhavān eva viśiṣṭo hi patatribhyo, vihaṃ|gama|

pratāryamāṇas taiḥ sarvair alpa|buddhibhir aṇḍa|jaḥ,  
 'tad vacaḥ satyam! ity' eva maurkhyād darpāc ca manyate.  
 tān so 'bhipatya jijñāsuḥ, 'ka eṣāṃ śreṣṭha|bhāg? iti'  
 ucchiṣṭa|darpitaḥ kāko bahūnāṃ dūra|pātinām.

41.20 teṣāṃ yaṃ pravaraṃ mene haṃsānāṃ dūra|pātinām,  
 tam āhvayata dur|buddhiḥ, 'patāva! iti' pakṣiṇam.

tac chrutvā prāhasan haṃsā ye tatr' āsan samāgatāḥ,  
 bhāṣato bahu kākasya balinaḥ patatāṃ varāḥ.  
 idam ūcuḥ sma cakr'āṅgā vacaḥ kākam vihaṃ|gamāḥ.

On the coast there was a vaishya who was rich in wealth and corn. A sacrificer, he was a generous man, patient, pure, and preoccupied with his own duties. He had many sons, loved his children and was compassionate to all beings. He lived without fear in the kingdom of a king who put the law first.

There was a crow there that ate the leftovers provided by his many sons, who were strong and famous youths. Those youths, the sons of the vaishya, always gave him meat and boiled rice, sour milk, milk, rice pudding, honey and ghee. Nourished with leftovers by those youthful sons of the vaishya, the crow became proud and scorned birds similar to him and better too. 41.15

Then one day fast flying geese arrived on that coast, excited birds with curved necks the equal of Gáruda in their bearing.

Once they spotted the geese, the youths then said to the crow, 'Bird, you're surely better than those birds!'

Taken in by all those inane boys, from pride and stupidity the bird thought, 'Those words are true!' The crow flew towards them and, made haughty by the leftovers, wanted to know of those many far-flying birds, 'Who among them is the best?' The daft crow challenged the bird that he regarded as the best of those far-flying geese, 'We must fly together!' 41.20

When they heard this as the crow prattled on, the geese who were gathered there, powerful and superb birds, laughed. Those curved-necked birds then spoke this speech to the crow.

HAṂSĀ ūcuḥ:

«vayaṃ haṃsās carāṃ' êṃāṃ pṛthivīm Mānas'āukasaḥ;  
pakṣiṇām ca vayaṃ nityaṃ dūra|pātena pūjitāḥ.  
kathaṃ haṃsaṃ nu balinaṃ, cakr'āṅgaṃ, dūra|pātinam  
kāko bhūtṡā nipatane samāhvayasi, dur|mate?  
kathaṃ tvam patitā, kāka, sah' āsmābhir? bravīhi tat.»  
atha haṃsa|vaco mūḍhaḥ kutsayitṡā punaḥ punaḥ,  
prajagād' ottaraṃ kākaḥ katthano jāti|lāghavāt.

KĀKA uvāca:

4I.25 «śataṃ ekaṃ ca pātānām patit'» āsmi, na saṃśayaḥ!  
śata|yojanam ek'āikaṃ vicitraṃ, vividhaṃ tathā.  
uḍḍīnaṃ, avaḍīnaṃ ca, praḍīnaṃ, ḍīnaṃ eva ca,  
niḍīnaṃ, atha saṃḍīnaṃ, tiryag|ḍīna|gatāni ca,  
viḍīnaṃ, pariḍīnaṃ ca, parāḍīnaṃ, su|ḍīnakam,  
abhiḍīnaṃ, mahā|ḍīnaṃ, nirḍīnaṃ, atiḍīnakam,  
avaḍīnaṃ, praḍīnaṃ ca, saṃḍīnaṃṃ ḍīna|ḍīnakam,  
saṃḍīn'|ôḍḍīna|ḍīnaṃ ca, punar ḍīna|viḍīnakam,  
saṃpātāṃ, samudīṣaṃ ca, tato 'nyad vyatiriktakam,  
gat'āgata|pratigataṃ, bahvīś ca nikulīnikāḥ  
4I.30 kart'» āsmi miśatām vo 'dya, tato drakṣyatha me balam!  
teṣām anyatamen' āhaṃ patiṣyāmi vihāyasam.  
pradiśadhvaṃ yathā|nyāyaṃ! Kena, haṃsāḥ, patāmy aham?  
te vai dhruvaṃ viniścitya, patadhvaṃ tu mayā saha  
pātair ebhiḥ khalu, kha|gāḥ, patituṃ khe nir|āśraye!»

THE GEESE said:

‘We geese live on Lake Mánasa and wander the earth. We are always honored among birds due to the distance we fly. Being a crow, moron, how could you challenge a powerful, curved-necked and far-flying goose in a flying contest? Explain, crow, how you will fly with us?’

Rebuking these words of the geese again and again, the stupid crow, boasting due to the impulsiveness of his kind, then uttered this response.

THE CROW said:

‘Without a doubt I will fly a hundred and one kinds of flight! Each of a hundred *yójanas* will be surprising and diverse. Flying up, flying down, flying forwards and just plain flying, then flying in downward swoops, flying in formation and drifting sideways in flight, flying at angles, flying in circles, flying away, flying gracefully, flying towards another, flying powerfully, gliding and flying ostentatiously, flying down and forwards, flying repeated maneuvers in formation, flying upwards in formation and flying backwards at an angle, swift descents and then rising upwards, withdrawing from another, wheeling about and flying backwards then forwards, and many other modes of flying I will do before your eyes today and you will then see my strength! I will fly through the sky with any one of these. Select one according to the rule! Geese, with which shall I fly? Once you’ve come to a final decision, you must fly with me, birds, with those ways of flying you fly through the sky that has no haven!’

evam ukte tu kākēna, prahasy' āiko vihaṃ|gamaḥ  
uvāca kākam, Rādheya, vacanam. tan nibodha me!

HAṂSA uvāca:

śatam ekaṃ ca pātānām tvam, kāka, patitā dhruvam.  
ekam eva tu yaṃ pātaṃ viduḥ sarve vihaṃ|gamaḥ,  
tam ahaṃ patitā, kāka, n' ānyam jānāmi kañ cana.

41.35 pata tvam api, tāmṛ'|ākṣa, yena pātena manyase!

atha kākāḥ prajahasur ye tatr' āsan samāgatāḥ:  
katham ekena pātena haṃsaḥ pāta|śatam jayet?  
eken' āiva śatasy' āiṣa pāten', ābhīpatiṣyati  
haṃsasya patitaṃ kāko balavān, āśu|vikramaḥ!

prapetatuḥ spardhayā ca tatas tau haṃsa|vāyasau,  
eka|pātī ca cakr'|āṅgaḥ, kākāḥ pāta|śatena ca.  
patitā v' ātha cakr'|āṅgaḥ, patitā v' ātha vāyasaḥ,  
visismāpayiṣuḥ pātair, ācakṣāṇo "tmanaḥ kriyāḥ.

41.40 atha kākasya citrāṇi patitāni muhur muhuḥ  
dr̥ṣṭvā, pramuditāḥ kākā vinedur adhikair svaraiḥ,  
haṃsāṃś c' āvahasanti sma prāvadann a|priyāṇi ca.  
utpaty' ōtpatya ca muhur muhūrtam iti c' ēti ca  
vṛkṣ'|āgrebhyah, sthalebhyas ca nipatanty utpatanti ca,  
kurvāṇā vividhān rāvān āśaṃsanto jayam tathā.

haṃsas tu mṛdun' āikena vikrāntum upacakrame,  
pratyahīyata kākāc ca muhūrtam iva, māriṣa.  
avamanya ca haṃsāṃś tān idaṃ vacanam abruvan:  
'yo 'sāv utpatito haṃsaḥ, so 'sāv evaṃ prahīyate!



Once this had been spoken by the crow, one bird laughed and addressed the crow. Son of Radha, listen to those words from me!

THE GOOSE said:

‘Crow, you surely will fly a hundred and one ways of flying. But I will fly just the one way of flying that all birds know, crow; I know no other. You too must fly, red-eyed crow, with whatever way of flying you think right!’ 41.35

The crows that had gathered there then laughed: ‘How can the goose with just one way of flying defeat the crow who has a hundred ways of flying? With only one of his hundred ways of flying, the powerful, fast moving crow will out-fly the flight of the goose!’

Then the goose and the crow flew in competition, the goose with his one way of flying and the crow with his hundred. Either the goose would fly or the crow would fly, each hoping to dazzle with their ways of flying and bragging about their own feats.

As they again and again saw the crow’s various flights, the excited crows shrieked with splendid cries and, making unpleasant sounds, mocked the geese. Ascending repeatedly and momentarily, and so on and so on, they descended and then rose up from tree-tops and the ground, making various cries and hoping for victory. 41.40

But the goose began to move with one gentle wave and, for an instant, seemed to fall behind the crow, dear friend. Regarding the geese with contempt, the crows said these words to them: ‘So the rising goose has been left behind!’

atha haṁsaḥ sa tac chrutvā prāpatat paścimāṃ diśam  
41.45 upary upari vegena sāgaram makar'ālayam.

tato bhīḥ prāviśat kākam tadā tatra vicetasam,  
dvīpa|drumān a|paśyantam nipāt'ārthe śram'ānvitam,  
'nipateyam kva nu śrānta? iti' tasmiñ jal'ārṇave.

a|viśahyaḥ samudro hi bahu|sattva|gaṇ'ālayaḥ;  
mahā|sattva|śat'ôdbhāsī nabhaso 'pi viśiṣyate.  
gāmbhīryādd hi samudrasya na viśeṣam hi, sūta|ja,  
dig|ambar'āmbhasaḥ, Karṇa, samudra|sthā vidur janāḥ.  
vidūra|pātāt toyasya, kiṃ punaḥ, Karṇa, vāyasaḥ?

atha haṁso 'py atikramya muhūrtam iti c' ēti ca,  
41.50 avekṣamāṇas taṃ kākam, n' āśakad vyapasarpitum.  
atikramya ca cakr'āṅgaḥ kākam taṃ samudaikṣata,  
'yāvad gatvā pataty eṣa kāko mām! iti' cintayan.  
tataḥ kāko bhṛśam śrānto haṁsam abhyāgamat tadā.  
taṃ tathā hīyamānam tu haṁso dr̥ṣṭv' ābravīd idam,  
ujjihīrṣur nimajjantaṃ, smaran sat|puruṣa|vratam.

#### HAṂSA uvāca:

«bahūni patanāni tvam ācakṣāṇo muhur muhuḥ  
pātasya vyāharamś c' ēdam na no guhyam prabhāṣase.  
kiṃ nāma patitaṃ, kāka, yat tvam patasi sāṃpratam?  
jalaṃ spr̥śasi pakṣābhyām tuṇḍena ca punaḥ punaḥ.  
41.55 prabrūhi, katame tatra pāte vartasi, vāyasa?  
ehy! ehi, kāka, śīghram tvam! eṣa tvām pratipālaye!»

Hearing this, the goose then rapidly flew away to the west over and beyond the ocean, the habitat of sea-monsters. 41.45

Because of this, fear entered the stupid crow and, filled with exhaustion and seeing neither trees nor islands in the ocean suitable for landing, he thought, 'I'm exhausted, where can I land?'

For the ocean is unfathomable and home to innumerable kinds of creatures. Graced with hundreds of massive creatures, it is more impressive even than the sky. Son of a charioteer, Karna, people who live by the ocean know that there's nothing deeper than the depth of the ocean. Its waters encompass the sky. Because he had flown so far over the water, Karna, what more could the crow do?

Then, sweeping past him in an instant or so, the goose saw the crow and could not slink away. Once he swept past him, the goose looked carefully at the crow, thinking, 'The crow's gone this far, he can fly to me!' Utterly exhausted, the crow then came near the goose. But seeing him fall behind, the goose, remembering a good man's oath and wanting to rescue him, said this as the crow sank down. 41.50

THE GOOSE said:

'When you named and bragged repeatedly about your many ways of flying, you didn't disclose to us the secret of this way of flying. What do you call this way of flying that you fly now, crow, as you touch the water again and again with your wings and beak? Explain, crow, what's this mode of flying you're employing? Come here! Come here quickly crow! I'll take care of you!'" 41.55

ŚALYA uvāca:

«sa pakṣābhyāṃ spṛśann ārtas tuṇḍena ca jalaṃ tadā  
dṛṣṭo haṃsena, duṣṭ'ātmann, idaṃ haṃsaṃ tato 'bravīt.  
apāśyann ambhasaḥ pāraṃ, nipataṃś ca śram'ānviṭaḥ,  
pāta|vega|pramathito, haṃsaṃ kāko 'bravīd idaṃ:

«vayaṃ kākāḥ. kuto nāma? carāmaḥ kāka|vāśikāḥ.  
haṃsa, prāṇaiḥ prapadye tvām, udak'āntaṃ nayasva mām!»

sa pakṣābhyāṃ spṛśann ārtas tuṇḍena ca mah"ārṇave,  
kāko dṛḍha|parīśrāntaḥ sahasā nipapāta ha.

41.60 sāgar'āmbhasi taṃ dṛṣṭvā patitaṃ dīna|cetasam,  
mriyamāṇam idaṃ kākam haṃso vākyam uvāca ha:

«śatam ekaṃ ca pātānāṃ patāmy aham!» anusmara!  
ślāghamānas tvam ātmānaṃ, kāka, bhāṣitavān asi.  
sa tvam eka|śataṃ pātaṃ patann abhyadhiko mayā,  
katham evaṃ parīśrāntaḥ patito 'si mah"ārṇave?»

pratyuvāca tataḥ kākāḥ sīdamāna idaṃ vacaḥ  
upari|ṣṭhaṃ tadā haṃsam abhivikṣya prasādayan.

KĀKA uvāca:

«ucchiṣṭa|darpito, haṃsa, manye "tmānaṃ Suparṇavat,  
avamanya bahūṃś c' āhaṃ kākān, anyāṃś ca pakṣiṇaḥ.

41.65 prāṇair, haṃsa, prapadye tvām,  
dvīp'āntaṃ prāpayasva mām!

yady ahaṃ svastimān, haṃsa,  
sva deśaṃ prāpnuyām, vibho,

na kañ cid avamanye 'ham. āpado mām samuddhara!»

SHALYA said:

“Distressed and touching the water with his wings and beak while the goose watched him, malicious man, the crow then spoke to the goose. Seeing no end to the water, falling and filled with exhaustion and dragged down by the momentum of his descent, the crow said this to the goose:

‘We are crows. Why this name? Because we roam about crying “*kaka*.”\* Goose, I implore you with my life, lead me to shore!’

Distressed and dipping his wings and beak into the great ocean, the completely exhausted crow suddenly dropped. Seeing him utterly wretched as he fell into the waters of the ocean, the goose spoke this speech to the crow as he was dying: 41.60

‘You must remember, “I fly a hundred and one ways of flying!” You said this about yourself while bragging, crow. You’re the one who flies a hundred more ways of flying than me; how is it then that, exhausted like this, you fall into the great ocean?’

As he sank down the crow saw the goose above him and, seeking to appease him, then responded with this speech.

THE CROW said:

‘Made cocky by being fed leftovers, goose, I treated many crows and other birds with contempt and thought myself like Supárna.\* I implore you with my life, goose, help me reach the shore of an island! If I should reach my own country in good health, powerful goose, I will not treat anyone with contempt. Save me from this disaster!’ 41.65

tam evaṃ|vādinam, dīnam, vilapantam, a|cetanam,  
 ‹kāka! kāk'! ēti› vāśantam, nimajjantam mah" |ārṇave,  
 kṛpay" ādāya haṃsas taṃ jala|klinnam su|dur|daśam  
 padbhyām utkṣipyā vegena, prṣṭham āropayac chanaiḥ.

āropya prṣṭham haṃsas taṃ kākam tūrṇam vicetanam,  
 ājagāma punar dvīpaṃ spardhayā petatur yataḥ.

saṃsthāpya taṃ c' āpi punaḥ, samāśvāsya ca khe|caram,  
 41.70 gato yath" |ēpsitam deśam haṃso, mana iv' āsu|gaḥ.

evam ucchiṣṭa|puṣṭaḥ sa kāko haṃsa|parājitaḥ;  
 balaṃ, vīryam mahat, Karṇa, tyaktvā kṣāntim upāgataḥ.

ucchiṣṭa|bhojanaḥ kāko yathā vaiśya|kule purā,  
 evaṃ tvam ucchiṣṭa|bhr̥to Dhārtarāṣṭrair na saṃśayaḥ!  
 sadṛśāñ, śreyasaś c' āpi sarvān, Karṇ', āvamanyase.

Droṇa|Drauṇi|Kṛpair gupto,  
 Bhīṣmeṇ', ānyaiś ca Kauravaiḥ  
 Virāṭa|nagare, Pārtham

ekaṃ kiṃ n' āvadhīs tadā?  
 yatra vyastāḥ samastās ca nirjitāḥ stha Kirīṭinā,  
 sṛgālā iva siṃhena, kva te vīryam abhūt tadā?

41.75 bhrātaraṃ nihataṃ dr̥ṣṭvā samare Savyasācinā,  
 paśyatām Kuru|vīrāṇām prathamam tvam palāyitaḥ.  
 tathā Dvaita|vane, Karṇa, gandharvaiḥ samabhidrutaḥ  
 kurūn samagrān utsṛjya, prathamam tvam palāyitaḥ.

As he said this while he moaned senselessly and shrieked 'kaka! kaka!' and sank into the deep sea, out of compassion the goose grasped that miserable bird. Quickly raising that bird with his wings, he gently placed him on his back, soaked with water and in a very bad way.

Once he had quickly placed the senseless crow onto his back, the goose returned to the island where they had flown in competition. And, after placing that bird down and reviving him again, the goose departed moving as fast as thought 41.70 for whatever place he wished.

In this way the crow, fattened by leftovers, was defeated by the goose. Giving up his excessive bravado and vigor, Karna, he began a life of temperance.

Just as before the crow had lived off leftovers in the family of vaishyas, so—without any doubt!—the Dhar-tarāshtras support you with their leftovers. Moreover you treat everyone—those like you and better than you—with contempt, Karna.

When you were protected by Drona, Drona's son, Kripa, Bhishma and other Káuravas in Viráta's city, why didn't you kill Pritha's son while he was alone then? When you were all torn apart and defeated by the Wearer of the crown, like jackals by a lion, where was your courage then? After seeing your brother killed in battle by the Left-handed archer, you were the first to flee while the Kuru heroes watched.\* 41.75 Similarly, Karna, when you were attacked by the *gandhárvas* in the Dvaita forest, abandoning all the Kurus, you were the first to flee. After defeating and killing in battle the *gandhárvas* led by Chitra-sena, Karna, Pritha's son freed Duryódhana along with his wife. Besides, Rama related the

hatvā jītvā ca gandharvāṃś Citrasena|mukhān raṇe,  
 Karṇa, Duryodhanam Pārthaḥ sa|bhāryam samamokṣayat.  
 punaḥ prabhāvaḥ Pārthasya, paurāṇaḥ Keśavasya ca  
 kathitaḥ, Karṇa, Rāmeṇa sabhāyām rāja|saṃsadi.  
 satataṃ ca tvam aśrauṣīr vacanam Droṇa|Bhīṣmayoḥ,  
 a|vadhyau vadataḥ Kṛṣṇau saṃnidhau ca mahī|kṣitām.

41.80 kiyat tat tat pravakṣyāmi, yena yena Dhanamjayah  
 tvatto 'tiriktaḥ, sarvebhyo bhūtebhyo brāhmaṇo yathā.  
 idānīm eva draṣṭ' āsi pradhāne syandane sthitaḥ,  
 putram ca Vasudevasya, Kuntī|putram ca Pāṇḍavam.  
 yath' āśrayata cakr' |āṅgam vāyaso buddhim āsthitaḥ,  
 tath' āśrayasva Vārṣneyam Pāṇḍavam ca Dhanamjayam!

yadā tvam yudhi vikrāntau Vāsudeva|Dhanamjayau  
 draṣṭ' āsy eka|rathe, Karṇa, tadā n' āivam vadiṣyasi.  
 yadā śara|śataiḥ Pārtho darpaṃ tava vadhiṣyati,  
 tadā tvam antaram draṣṭā ātmanaś c' Ārjunasya ca.

41.85 dev' |āśura|manuṣyeṣu prakhyātau yau nara' |rṣabhau,  
 tau m' āvamaṃsthā maurkhyāt tvam, kha|dyota iva rocanau!  
 sūryā|candramasau yadvat, tadvad Arjuna|Keśavau  
 prākāśyen' ābhivikhyātau, tvam tu kha|dyotavan nṛṣu.  
 evaṃ, vidvan, m' āvamaṃsthāḥ, sūta|putr', Ācūyut' |Ārjunau  
 nṛ|siṃhau tau mah' |ātmānau! joṣam āssva vikatthane!»



magnificence of Pritha's son and the ancient lore of Késhava in the assembly hall at the king's court.\* And you always heard the words of Drona and Bhishma, who said\* in the presence of the kings that the two Krishnas couldn't be defeated.

I will tell you in how many ways Dhanan·jaya is better 41.80  
than you, just as a brahmin is better than all other beings.  
Right now you will see those two standing in that foremost  
chariot, the son of Vasu·deva and Kunti's son the Pándava.  
Just as the crow used his intellect and sought refuge with  
the goose, so you must seek refuge with Varshnéya and the  
Pándava Dhanan·jaya!

When you see courageous Vasudéva and Dhanan·jaya  
in battle on the same chariot, Karna, then you will not  
speak like this. When Pritha's son destroys your arrogance  
with hundreds of arrows, then you'll see the difference be- 41.85  
tween yourself and Árjuna. Don't stupidly show contempt  
for those brilliant men who are famed among gods, demons  
and men; you're like a fire-fly and they're like two shining  
stars! Árjuna and Késhava are renowned for their fame like  
the sun and moon, but you're like a fire-fly among men.  
So, smart-arse son of a charioteer, don't show contempt for  
Áchyuta and Árjuna! They are great lions of men. Quit this  
boasting!"

SAMJAYA uvāca:

- 42.1 MADR'ĀDHIPASY' Ādhirathir mah"Ātmā  
vaco niśamy' āpriyam a|pratitāḥ  
uvāca Śalyaḥ: «viditaṃ mam' āitad,  
yathā|vidhāv Arjuna|Vāsudevau.  
Śaure rathaṃ vāhayato, 'rjunasya  
balaṃ, mah"āstrāṇi ca Pāṇḍavasya,  
ahaṃ vijānāmi yathāvad adya;  
parokṣa|bhūtaṃ tava tat tu, Śalya.  
tau c' āpy ahaṃ śastra|bhṛtāṃ variṣṭhau  
vyapeta|bhīr yodhayiṣyāmi Kṛṣṇau.  
saṃtāpayaty abhyadhikaṃ nu Rāmāc  
chāpo 'dya mām brāhmaṇa|sattamāc ca.  
avaśaṃ vai brāhmaṇa|cchadman" āhaṃ  
Rāme purā divyam astraṃ cikīrṣuḥ.  
tatr' āpi me deva|rājena vighno,  
hit'ārthinā Phalgunasy' āiva, Śalya,  
42.5 kṛto vibhedena mam' ōrum etya,  
praviśya kīṭasya tanuṃ virūpām.  
mam' ōrum etya prabibheda kīṭaḥ,  
supte gurau tatra śiro nidhāya.  
ūru|prabhedāc ca mahān babhūva  
śarīrato me ghana|śoṇit'āuḡhaḥ,  
guror bhayāc c' āpi na celivān ahaṃ.  
tato vibuddho dadṛśe sa vipraḥ.  
sa dhairya|yuktaṃ prasamīkṣya mām vai,  
«na tvaṃ vipraḥ; ko 'si? satyaṃ vad"! ēti.»  
tasmai tad" ātmānam ahaṃ yathāvad  
ākhyātavān, «sūta! ity» eva, Śalya.

SÁNJAYA said:

HAVING HEARD the antagonistic words of the lord of the 42.1  
 Madras, Ádhiratha's great son was unimpressed. He said to  
 Shalya: "I understand what kind of people Árjuna and Ké-  
 shava are. Today I know well the chariot of Shauri\* and  
 his driving of it, and the strength and great missiles of the  
 Pándava Árjuna. But these are imperceptible to you, Shalya.  
 Moreover I will fearlessly fight the two Krishnas, the finest  
 weapon-bearers. Still, the curse from Rama, that finest of  
 brahmins, troubles me greatly today.

Hoping to gain access to a divine weapon, some time ago  
 I lived with Rama in disguise as a brahmin. In this also I  
 was thwarted by the king of the gods who sought Phálgu-  
 na's advantage, Shalya, which he did by approaching and 42.5  
 piercing my thigh, having entered the hideous body of a  
 worm.

Once it had approached, the worm pierced my thigh  
 while the guru rested his head on it and slept. From the  
 incision in my thigh, a huge torrent of thick blood welled  
 up from my body, but, because of my fear of the guru, I  
 dared not move.

Waking up, the brahmin looked up from there. Seeing  
 me holding firm, he asked, 'You're no brahmin, are you? Tell  
 me the truth!' Then, Shalya, I myself truthfully confessed  
 to him, 'I'm a *suta*!'

sa mām niśamy' âtha mahā|tapasvī  
 saṁśaptavān roṣa|parīta|cetāḥ:  
 «sūt', ôpadhāv āptam idaṁ tav' âstram,  
 na karma|kāle pratibhāsyati tvām.  
 anyatra tasmāt tava mṛtyu|kālād,  
 a|brāhmaṇe Brahma na hi dhruvaṁ syāt|  
 tad adya paryāptam atīva c' âstram  
 asmin saṁgrāme tumule 'tīva bhīme.  
 42.10 yo 'yaṁ, Śalya, Bharateṣ' ūpapannaḥ,  
 prakarṣaṇaḥ, sarva|haro, 'tibhīmaḥ;  
 so 'bhimanye kṣatriyāṇāṁ pravīrān  
 pratāpitā balavān vai vimardaḥ.  
 Śaly', ôgra|dhanvānam ahaṁ variṣṭhaṁ,  
 tarasvinaṁ, bhīmam, a|sahya|vīryam,  
 satya|pratijñāṁ yudhi Pāṇḍaveyaṁ  
 Dhanaṁjayaṁ mṛtyu|mukhaṁ nayiṣye.  
 astram hi me tat|pratipannam adya,  
 yena kṣepsye samare śatru|pūgān.  
 pratāpinaṁ, balavantaṁ, kṛt'|âstram  
 tam ugra|dhanvānam, amit'|âujasaṁ ca,  
 krūrāṁ, sūrāṁ, raudram, amitra|sāhaṁ,  
 Dhanaṁjayaṁ saṁyuge 'haṁ haniṣye!  
 apāṁ patir vegavān, a|prameyo,  
 nimajjayiṣyan bahulāḥ prajāś ca  
 mahā|vegaṁ saṁkurute samudraḥ;  
 velā c' âinaṁ dhārayaty a|prameyam.  
 pramuñcantaṁ bāṇa|saṁghān a|meyān  
 marma|cchido, vīra|haṇaḥ, su|patrān  
 42.15 Kuntī|putraṁ yatra yotsyāmi yuddhe  
 jyām karṣatām uttamam adya loke.

After hearing me, the great ascetic then cursed me, his mind seized by rage: ‘*Suta*, you’ve acquired this weapon dishonestly. When the time comes for it to perform, it won’t appear to you. On occasions other than the time of your death, it will. For the Brahma weapon shall not always be reliable for a non-brahmin!’ Yet today this weapon is quite sufficient for this utterly terrible and tumultuous battle.

Among the Bharatas, Áṛjuna is fit for this occasion, Sha- 42.10  
lya. He’s troublesome, destroys everything and is utterly formidable. Powerful and devastating, I reckon he’ll scorch the heroes among the kshatriyas. Shalya, I will lead the bold Pándava Dhanan-jaya into the jaws of death in battle. He is the best, his bow is awesome, his courage unendurable and his promise true. With my weapon that I obtained from him,\* today I will strike down masses of enemies in battle.

I will kill Dhanan-jaya in battle. Majestic, powerful, 42.15  
skilled with his weapons and bearing a formidable bow, his strength has no limit; he is a ferocious hero, an awesome subduer of enemies. The lord of waters—the volatile and immeasurable ocean—generates a massive flood sinking many people, yet the shoreline holds fast against that immeasurable force. In this world I will fight Kunti’s son today in a battle in which the finest of those who draw a bow-string shall release innumerable volleys of lethally wounding arrows, hero-killers with fine wings. In this way, like the shoreline, I will resist Pritha’s ocean-like son with my

evaṃ balen' ātibalaṃ, mah"āstraṃ,  
 samudra|kalpaṃ, su|dur|āpam, ugram,  
 śar'|āughinaṃ, pārthivān majjayantaṃ,  
 vel" ēva Pārtham iṣubhiḥ saṃsahisyē.  
 ady' āhave yasya na tulyam anyam  
 manye manuṣyaṃ dhanur ādadānam.  
 sur'|āsurān yudhi vai yo jayeta.  
 ten' ādya me paśya yuddhaṃ su|ghoram!  
 atīva mānī Pāṇḍavo yuddha|kāmo;  
 hy a|mānuṣair eṣyati me mah"āstraiḥ.  
 tasy' āstram astraiḥ pratihatya saṃkhye,  
 bāṇ'|ōttamaiḥ pātayiṣyāmi Pārtham.  
 sahasra|raśmi|pratimaṃ jvalantaṃ,  
 diśās ca sarvāḥ pratapantaṃ, ugram,  
 tamo|nudaṃ megha iv', ātimātraṃ  
 Dhanam|jayaṃ chādayiṣyāmi bāṇaiḥ.  
 Vaiśvānaraṃ dhūma|śikhaṃ jvalantaṃ,  
 tejasvinaṃ lokam imaṃ dahantaṃ,  
 42.20 parjanya|bhūtaḥ śara|varṣair yath" Āgniṃ,  
 tathā Pārtham śamayiṣyāmi yuddhe.  
 āśi|viṣaṃ dur|dharam, a|prameyaṃ,  
 su|tīkṣṇa|daṃṣṭraṃ, jvalana|prabhāvam,  
 krodha|pradīptaṃ tv, a|hitam, mahāntam,  
 Kuntī|putraṃ śamayiṣyāmi bhallaiḥ.  
 pramāthinaṃ, balavantaṃ, prahāriṇam,  
 prabhañjanaṃ, mātariśvānam ugram,

arrows, as he powerfully sinks the princes, his waves of arrows formidable and unfathomable and his mighty weapon awesomely powerful.

I reckon that there's no other man holding a bow to-day who's his equal in battle. He could defeat the gods and demons in battle. Watch as I have this utterly horrendous battle with him today! The Pándava is immensely proud and wants a fight; he'll come at me today with his mighty, inhuman weapons. After repelling his weapon with my weapons in the battle, I'll fell Pritha's son with my superb arrows.

He is formidable, burning like a thousand shafts of sunlight and scorching all directions. Like a cloud concealing the sun, I will completely cover Dhanan-jaya with arrows. I'll extinguish Pritha's son with torrents of arrows as if I were a rain-cloud extinguishing powerful Agni Vaishvánara as he burns the world blazing with plumes of smoke. With broad arrows I'll extinguish Kunti's son, a mighty adversary, an untrappable and immeasurable poisonous snake with razor-sharp fangs and the power of a fire burning with anger. 42.20

yuddhe sahiṣye, Himavān iv' ācalo,  
Dhanaṃjayaṃ kruddham a|mṛṣyamāṇam,  
viśāradaṃ ratha|mārgeṣu śaktaṃ,  
dhuryaṃ nityaṃ samareṣu, pravīram,  
loke varaṃ sarva|dhanur|dharāṇām,  
Dhanaṃjayaṃ saṃyuge saṃsahiṣye.  
ady' āhave yasya na tulyaṃ anyam  
manye manuṣyaṃ dhanur ādadānam,  
sarvām imāṃ yaḥ pṛthivīm vijigye,  
tena prayoddh" āsmi sametya saṃkhye.  
yaḥ sarva|bhūtāni sa|daivatāni  
prasthe 'jayat Khāṇḍave Savyasācī;  
42.25 ko jīvitaṃ rakṣyamāṇo hi tena  
yuyutsed vai mām ṛte mānuṣo 'nyaḥ?  
mānī, kṛt'|āstraḥ, kṛta|hasta|yogo,  
divy'|āstra|vic, chveta|hayaḥ, pramāthī,  
tasy' āham ady' ātirathasya kāyāc  
chiro hariṣyāmi śitaiḥ pṛṣatkaiḥ!  
yotsyāmy enaṃ, Śalya, Dhanaṃjayaṃ vai,  
mṛtyuṃ puras|kṛtya raṇe, jayaṃ vā;  
anyo hi na hy eka|rathena martyo  
yudhyeta yaḥ Pāṇḍavam Indra|kalpam.  
tasy' āhave pauraṣaṃ Pāṇḍavasya  
brūyāṃ hṛṣṭaḥ samitau kṣatriyāṇām.  
kiṃ tvaṃ mūrkhah prasabhaṃ mūḍha|cetā  
mām avocaḥ pauraṣaṃ Phālgunasya?  
a|priyo yaḥ puruṣo niṣṭhuro hi,  
kṣudraḥ, kṣeptā, kṣamiṇaś c' â|kṣamāvān;  
hanyām ahaṃ tvāḍṛśānām śatāni,  
kṣamāmi tvām kṣamayā Kāla|yogāt.



Like the Himalayas I'll resist in battle the enraged and unforgiving Dhanan-jaya, who is powerful like a formidable gale, harassing, beating and crushing. I will resist Dhanan-jaya in battle, the best of all bowmen in this world, a clever hero skilled in the ways of chariots who always leads from the front in battles.

I reckon that there's no other man holding a bow today who's his equal in battle. After meeting him in battle, I'll fight with that man who conquered this entire earth. The Left-handed archer defeated all beings along with the gods in the clearing in the Khándava forest. Other than me, 42.25 which man keen to preserve his own life would want to fight with him? The man with white horses is proud, skilled with his weapon and in the methods of hand combat, knows the divine weapons and is capable of destroying; yet today with sharp arrows I'll sever the head from the great warrior's body! I will fight Dhanan-jaya, Shalya, honoring death or victory in battle above all else. For there's no other mortal who, with just a single chariot, could fight the Indra-like Pándava.

In an assembly of kshatriyas I would gladly testify to the courage of the Pándava in battle. Why did you, stupid as you are and your mind utterly confused, recount to me Phálguna's courage? You're no friend! You're a cruel man; a pathetic, intolerant abuser of one who tolerates you. I 42.30 could kill hundreds of the like of you, but I suffer you with tolerance because of the workings of Time. Reprobate, you spoke antagonistically to me for the Pándava's benefit, attacking me like a fool. In all honesty, I should have killed you; your intentions dishonest, you sought to betray an ally,

avocas tvam̐ Pāṇḍav'ārthe 'priyāṇi,  
 pradharsayan mām̐ mūḍhavat, pāpa|karman.  
 42.30 may" ārjave jihma|matir hatas tvam̐  
 mitra|drohī, sāpta|padaṃ hi maitram.  
 kālas tv ayaṃ pratyupayāti dāruṇo,  
 Duryodhano yuddham upāgamad yat.  
 asy' ārtha|siddhim tv abhikāṅkṣamāṇas,  
 tam manyase yatra n' āikāntyam asti.  
 mitram̐ minder, nandateḥ, prīyater vā,  
 saṃtrāyater, minuter, modater vā.  
 bravīmi te, sarvam idaṃ mam' āsti;  
 tac c' āpi sarvaṃ mama vetti rājā.  
 śatruḥ śadeḥ, śāsater vā, śyater vā,  
 śṛṇāter vā, śvasateḥ, sīdater vā;  
 upasargād bahudhā sūdateś ca.  
 prāyeṇa sarvaṃ tvayi, tac ca mahyam.  
 Duryodhan'ārthaṃ, tava ca priy'ārthaṃ,  
 yaśo'rtham ātm'ārtham ap' Īśvar'ārtham,  
 tasmād ahaṃ Pāṇḍava|Vāsudevau  
 yotsye yatnāt. karma tat paśya me 'dya!  
 astrāṇi paśy' ādya mam' ōttamāni,  
 Brāhmāṇi, divyāṇy, atha mānuṣāṇi!  
 42.35 āsādayiṣyāmy aham ugra|vīryaṃ,  
 dvipo dvipaṃ mattaṃ iv' ātimattaḥ.  
 astram̐ Brāhmaṃ manasā yudhy aljeyam̐  
 kṣepsye Pārthāy' āprameyam̐ Jayāya.  
 ten' āpi me n' āiva mucyeta yuddhe,  
 na cet pated viṣame me 'dya cakram.

and an alliance is ratified in seven steps.\* But the cruel hour returns again now that Duryódhana has arrived for battle. As I strive for the success of his cause, you worry that there's nothing certain about it.

'Friend'\* is derived from the verbs 'to fatten,' 'to gladden,' 'to love,' 'to protect,' 'to build' or 'to give pleasure.' I tell you, I have all these traits. Moreover the king\* knows I have all these traits.

'Enemy' is derived from the verbs 'to destroy,' 'to punish,' 'to sharpen,' 'to crush,' 'to hiss' or 'to exhaust,' and, in various ways depending on the prefix, from 'to kill.' Almost all these are in you; and you see them in me.

For Duryódhana, for your affection, for fame, for myself and for god, doggedly I'll fight the Pándava and Vasudéva. Watch this feat of mine today! Watch my superb weapons today—those coming from Brahma, other divine weapons and those made by man! I'll floor Árvjuna whose courage 42.35 is formidable, like an incredibly ruttish elephant flooring a ruttish elephant. With my mind I'll release the invincible and immeasurable Brahma weapon at Pritha's son Jaya in the battle. He cannot escape from this weapon of mine in battle today as long as my wheel doesn't sink in the rugged ground.

Vaivasvatād daṇḍa|hastād, Varuṇād v” âpi pāśinaḥ,  
 sa|gadād vā dhana|pateḥ, sa|vajrād v” âpi Vāsavāt,  
 anyasmād api kasmāc cid amitrād ātatāyinaḥ,  
 iti, Śalya, vijānīhi yathā n’ āhaṃ bibhemy ataḥ.  
 tasmān na me bhayaṃ Pārthān, n’ âpi c’ âiva Janārdanāt;  
 saha yuddhaṃ hi me tābhyāṃ sām̐parāye bhaviṣyati.

kadā cid Vijayasy’ āham astra|hetor aṭan, nṛpa,  
 ajñānādd hi kṣipan bāṇān ghora|rūpān bhayānakān,  
 homa|dhenvā vatsam asya pramatta iṣuṇ” āhanam

42.40 carantam vijane. Śalya, tato ’nuvyājahāra mām.

‘yasmāt tvayā pramattena homa|dhenvā hataḥ sutah,  
 śvabhre te patatāṃ cakram, iti’ mām̐ brāhmaṇo ’bravit,  
 ‘yudhyamānasya saṃgrāme prāptasy’ âik’âyanam̐ bhayam̐!

tasmād bibhemi balavad brāhmaṇa|vyāhṛtād aham,  
 ete hi soma|rājāna īśvarāḥ sukha|duḥkhaḥyoh.

adām̐ tasmai go|sahasraṃ, balīvardām̐ś ca ṣaṭ|śatān,  
 prasādaṃ na lebhe, Śalya, brāhmaṇān, Madrak’|ēśvara.  
 īṣā|dantān sapta|śatān, dāsī|dāsa|śatāni ca  
 dadato dvija|mukhyo me prasādaṃ na cakāra saḥ.

42.45 kṛṣṇānām̐ śveta|vatsānām̐ sahasrāṇi catur|daśa  
 āharaṃ, na labhe tasmāt prasādaṃ dvija|sattamāt.

ṛddhaṃ gr̥haṃ sarva|kāmair, yac ca me vasu kiñ cana,  
 tat sarvam̐ asmai sat|kṛtya prayacchāmi; na c’ ēcchati.

Vaivásvata\* with staff in hand, Váruna with his noose, the lord of wealth with his club, Vāsava with his thunderbolt and any other enemy drawing his bow, Shalya, you must know that I have no fear of them. Therefore, I fear neither Pritha's son nor even Janárdana. My fight with those two shall take place in this battle.

One day, king, while wandering about in order to practise my weapon Vijaya and obviously shooting formidable arrows of hideous appearance, with an arrow I carelessly killed the calf of a brahmin's cow that provided milk for his sacrifice as it wandered in a deserted place. Consequently, 42.40 Shalya, he cursed me.

The brahmin said to me, 'Since you carelessly killed the issue of my cow that provides milk for my sacrifices, the wheel of your chariot shall fall into a hole as you fight in battle and meet a terror that's all your own!'

Because of this I'm terribly afraid of what the brahmin said, for the kings of *soma*\* are the lords of joy and despair. I gave him a thousand cows and six hundred bulls, but I gained no favor from the brahmin, Shalya, lord of the Madras. That foremost of brahmins did me no favors though I gave him seven hundred elephants with tusks as long as poles and hundreds of male and female slaves. I 42.45 gained no favor from that most excellent brahmin, though I fetched him fourteen thousand black cows with white calves. An opulent house with everything desirable and all the wealth that I had I respectfully gave to him; but he did not want it.

tato 'bravīn mām yācantam aparādham prayatnataḥ:  
 «vyāhṛtaṃ yan mayā, sūta, tat tathā, na tad anyathā.  
 an|ṛt'|ōktaṃ prajā hanyāt; tataḥ pāpam avāpnuyām.  
 tasmād dharm'|ābhirakṣ'|ārthaṃ n' ān|ṛtaṃ vaktum utsahe.  
 mā tvam brahma|gatiṃ hiṃsyāḥ. prāyaścittaṃ kṛtaṃ tvayā.  
 mad|vākyam n' ān|ṛtaṃ loke kaś cit kuryāt. samāpnuhi!»

42.50 ity etat te mayā proktaṃ kṣipten' āpi suhṛttayā.  
 jānāmi tvām vikṣipantaṃ! joṣam āssv', ōttaraṃ śṛṇu!»

SAMJAYA uvāca:

43.1 TATAḤ PUNAR, mahā|rāja, Madra|rājam ariṃ|damaḥ  
 abhyabhāṣata Rādheyaḥ saṃnivāry' ōttaraṃ vacaḥ:  
 «yat tvam nidarśan'|ārthaṃ mām, Śalya, jalpitavān asi,  
 n' āham śakyas tvayā vācā vibhīṣayitum āhave!  
 yadi mām devatāḥ sarvā yodhayeyuḥ sa|Vāsavāḥ,  
 tath" āpi me bhayaṃ na syāt. kim u Pārthāt sa|Keśavāt?  
 n' āham bhīṣayitum śakyo vān|mātreṇa kathaṃ cana.  
 anyam jānīhi yaḥ śakyas tvayā bhīṣayitum raṇe.

43.5 nīcasya balam etāvat pārūṣyam, yat tvam āttha mām.  
 a|śakto mad|guṇān vaktum, valgase bahu, dur|mate!  
 na hi Karṇaḥ samudbhūto bhay'|ārthaṃ iha, Madraka,  
 vikram'|ārthaṃ aham jāto yaśo|rthaṃ ca tath" ātmanaḥ!

sakhi|bhāvena, sauhārdān, mitra|bhāvena c' āiva hi—  
 kāraṇais tribhir etais tvam, Śalya, jīvasi sāmpratam.  
 rājñaś ca Dhārtarāṣṭrasya kāryam su|mahad udyatam,  
 mayi tac c' āhitaṃ, Śalya; tena jīvasi me kṣaṇam.

Then he said to me as I tirelessly pleaded with him about my offence: ‘What I said to you, *suta*, so it shall be. It can be no other way. A false statement would destroy living things; because of this I would earn guilt. Therefore, in order to preserve the law, I cannot speak untruly. Never again should you destroy a brahmin’s means of living. You must undertake penance. No one in this world can make my words untrue. Accept them!’

I’ve said this with friendship even though you revile me. 42.50  
I know you’re insulting me! Shut up and listen further!”

SÁNJAYA said:

AFTER THIS, great king, Radha’s son, a conqueror of en- 43.1  
emies, stopped the king of Madra from replying and said further: “Though you rattled off that parable\* to me, Shalya, you can’t intimidate me in battle with words! Even if all the gods along with Vāsava were to do battle with me, still I’d have no fear. How much less would I fear Pritha’s son joined together with Késhava? Mere words could never intimidate me. You must know someone else who you can intimidate in battle.

What you said to me was an insult; as such it is the power 43.5  
of a weak man. Unable to speak about my qualities, moron, you go over the top! For Karna wasn’t born into this world to be frightened, Madra, I was born to be heroic and to further my own fame!

For these three reasons—friendship,\* my goodwill and my alliance—you remain alive now, Shalya. And there’s a massive task still to be completed for Dhrita-rashtra’s son

kṛtaś ca samayaḥ pūrvam, kṣantavyam vipriyam tava.  
rte Śalya|sahasreṇa, vijayeyam aham parān.  
mitra|drohas tu pāpīyān, iti jīvasi sāmpratam.»

ŚALYA uvāca:

44.1 «NANU PRALĀPĀḤ, Karṇ', âite yān bravīṣi parān prati.  
rte Karṇa|sahasreṇa śakyā jetum pare yudhi!»

SAMJAYA uvāca:

tathā bruvantam paruṣam Karṇo Madr'âdhipam tadā  
paruṣam dvi|guṇam bhūyaḥ provāc' âpriya|darśanam.

KARNA uvāca:

«idaṃ tu me tvam ek'âgrah śṛṇu, Madra|jan'âdhipa!  
saṃnidhau Dhṛtarāṣṭrasya procyamānam mayā śrutam.  
deśāṃś ca vividhāṃś citrān, pūrva|vṛttāṃś ca pārthivān  
brāhmaṇāḥ kathayanti sma Dhṛtarāṣṭra|niveśane.  
44.5 tatra vṛddhaḥ purā|vṛttāḥ kathāḥ kaś cid dvij'ôttamaḥ  
Vāhika|deśam, Madrāṃś ca kutsayan vākyam abravīt:  
«bahiṣ|kṛtā Himavatā, Gaṅgayā ca bahiṣ|kṛtāḥ,  
Sarasvatyā, Yamunayā, Kurukṣetreṇa c' âpi ye,  
pañcānām Sindhu|śaṣṭhānām nadīnām ye 'ntar'âśritāḥ,  
tān dharma|bāhyān, āsucin Vāhikān api varjayet.  
Govardhano nāma vaṭaḥ, Subhadram nāma catvaram,  
etad rāja|kula|dvāram ā kumārāt smarāmy aham.  
kāryeṇ' âtyartha|gūḍhena Vāhīkeṣ' ūṣitam mayā,



the king, and it rests on me. Because of this, I've let you live for the moment.

Previously we agreed that your abuse should be forgiven. Without a thousand Shalyas I could still defeat my enemies. But since injuring an ally is thought a greater evil, you remain alive now."

SHALYA said:

"KARNA, THESE certainly are idle rants that you speak 44.1  
against our enemies. These enemies could be defeated in battle without a thousand Karnas!"

SÁNJAYA said:

As the lord of the Madras uttered this abuse, Karna then spoke to that ugly man, doubling the abuse still further.

KARNA said:

"Lord of the Madra people, carefully listen to this from me! I heard this when it was voiced before Dhrita-rashtra. In Dhrita-rashtra's palace brahmins described various amazing places and princes of long ago. One admirable old brahmin 44.5  
who was there told tales of long ago and spoke this speech, belittling the Madras and the country of the Vahíkas:

"They who live beyond the Himalayas, beyond the rivers Ganga, Sarásvati and Yámuna, and beyond Kuru-kshetra, and who live among the five rivers which have the Sindhu River\* as their sixth, live outside the law. One should avoid these impure Vahíkas. From my youth I recall a fig tree called Go-várdhana, a meeting place called Subhádra and the entrance to the king's palace there. On very secret business, I lived among the Vahíkas and came to know their

tata eṣāṃ samācāraḥ saṃvāsād vidito mama.

44.10 Śākalaṃ nāma nagaram, Āpagā nāma nimna|gā,  
Jartikā nāma Vāhikās, teṣāṃ vṛttaṃ su|ninditam.

dhānā|gaudy|āsavaṃ pītvā go|māṃsaṃ laśunaiḥ saha,  
apūpa|māṃsa|vāṭyānām āśinaḥ, śīla|varjitāḥ  
gāyanty atha ca nṛtyanti striyo mattā vivāsaṣaḥ  
nagar'|āgāra|vapreṣu, bahir|māly'|ānulepanāḥ,  
matt'|āvagītair vividhaiḥ khar'|ōṣṭra|ninad'|ōpamaiḥ.  
an|āvṛtā maithune tāḥ, kāma|cārās ca sarvaśaḥ.  
āhur anyonya|sūktāni prabruvāṇā mad'|ōtkatāḥ.

«he! hate! he! hatety» evaṃ, «svāmi|bhartṛ|hateti» ca\*  
44.15 ākrośantyaḥ pranṛtyanti vrātyāḥ parvasv a|saṃyatāḥ.

tāsāṃ kil' āvaliptānāṃ nivasan Kuru|jāṅgale  
kaś cid Vāhika|duṣṭānāṃ n' ātiharṣṭa|manā jagau:

«sā nūnaṃ bṛhatī gaurī sūkṣma|kambala|vāsinī  
mām anusmaratī śete Vāhikaṃ Kuru|jāṅgale.

Śatadrukām ahaṃ tīrtvā, tāṃ ca ramyām Irāvatīm,  
gatvā sva|deśaṃ, drakṣyāmi sthūla|śaṅkhāḥ śubhāḥ striyaḥ,  
manaḥ|śil'|ōj्ज्वा|āpāṅgyo gauryas tri|kakud|āñjanāḥ  
kambal'|ājjina|saṃvītāḥ, krandantyaḥ, priya|darśanāḥ.  
mṛdaṅg'|ānaka|śaṅkhānāṃ mardalānāṃ ca nisvanaiḥ

44.20 khar'|ōṣṭṛ'|āśvataraiś c' āiva mattā yāsyāmahe sukham.

śamī|pīlu|karīrāṇāṃ vaneṣu sukha|vartmasu  
apūpān, saktu|piṇḍāmś ca prāśnanto mathit'|ānvitān,

customs from living with them. There was a town called 44.10  
 Shákala and a river called Ápaga and the Vahíkas there were  
 called the Jártikas. They had a particularly despicable way  
 of living.

After gorging on grains, molasses spirit, beef and gar-  
 lic, and eating bread, meat and fried barley, their depraved  
 women sing and dance drunk and naked along the walls  
 and in the houses of the town, without garlands and oils,  
 and with their drunken bawdy singing like the sounds of  
 asses and camels. Uninhibited when having sex they always  
 behaved however they wanted. They uttered witticisms to  
 one another and told stories while pissed. Shrieking abuse  
 like, “Ah! Whore! Ah! Whore!” and “You’ve been whoring  
 with your king and your husband!” these vagrants dance 44.15  
 about without restraint during moon day festivals.

One of the vile Vahíkas living on the plain of the Kurus  
 who belonged to those arrogant women sang despondently:  
 “That fat cow wearing but a thin blanket sleeps recalling  
 me, the Vahíka on the plain of the Kurus. Once I’ve crossed  
 the Shata-druka River\* and the beautiful Irávati River\* and  
 returned to my own country, I will see those beautiful thick-  
 browed women, those lowing cows, the corners of their eyes  
 blazing with red arsenic and black ointment on their three  
 humps, looking lovely wrapped in blankets and antelope  
 skins. Intoxicated by the din of conches and *ánaka*, *mri-*  
*dānga* and *márdala* drums, we will happily travel by ass, 44.20  
 camel and mule. Enjoying meal cakes and barley balls with  
 buttermilk on excellent roads in forests of *shami*, *pilu* and  
*karíra* trees, once we’ve become very powerful on the road,

pathi su|prabalā bhūtvā, kadā sampatato 'dhva|gān  
cel'|āpahāraṃ kurvāṇās tāḍayiṣyāma bhūyasah?»

evam|śīleṣu vrātyeṣu Vāhīkeṣu dur|ātmasu  
kaś cetayāno nivasen muhūrtam api mānavah?»

īdr̥ṣā brāhmaṇen' ōktā Vāhīkā mogha|cāriṇah;  
yeṣāṃ ṣaḍ|bhāga|harta tvam ubhayoḥ śubha|pāpayoḥ!  
ity uktvā brāhmaṇah sādhuḥ uttaraṃ punar uktavān.

44.25 Vāhīkeṣv a|vinīteṣu procyamānaṃ nibodha tat!

«tatra sma rākṣasī gāti sadā kṛṣṇa|catur|daśīm  
nagare Śākale sphīte, āhatya niśi dundubhim:  
«kadā Vāheya gāthāḥ punar gāsyāmi Śākale,  
gavyasya tṛptā māṃsasya, pītvā gauḍaṃ sur'»|āsavam,  
gaurībhiḥ saha nārībhir bṛhatībhiḥ, sv|alam|kṛtāḥ,  
palāṇḍu|gaṇḍūṣa|yutān

khādanti c' āiḍakān bahūn?  
vārāhaṃ, kaukkuṭaṃ māṃsaṃ,  
gavyaṃ, gārdabhaṃ, auṣṭrikam,  
aiḍaṃ ca ye na khādanti, teṣāṃ janma nirarthakam!»  
iti gāyanti ye mattāḥ sīdhunā Śākalās ca ye

44.30 sa|bāla|vr̥ddhāḥ krāntas. teṣu dharmah katham bhavet?»

iti, Śalya, vijānīhi! hanta! bhūyo bravīmi te!  
yad anyo 'py uktavān asmān brāhmaṇah Kuru|saṃsadi:  
«pañca nadyo vahanty etā yatra pīlu|vanāny uta:  
Śatadruś ca, Vipāśā ca, tṛtīy' Āirāvati tathā,  
Candrabhāgā, Vitastā ca; Sindhu|ṣaṣṭhā bahir|gireḥ.  
Āraṭṭā nāma te deśā naṣṭa|dharmā; na tān vrajet.  
vrātyānām, Dāsamīyānām, Vāhīkānām a|yajvanām  
na devāḥ pratigṛhṇanti, pitaro, brāhmaṇās tathā,

will we meet travelers and make off with their clothes and beat them up many times?”

What sensible man would live for even an instant among the wicked, vagrant Vahíkas, whose customs are like this?

In such a way the brahmin described the Vahíkas, whose behavior is ridiculous. You collect a sixth of both their merit and evil!

After saying this, the virtuous brahmin spoke further still. 44.25  
Listen to what he said about the boorish Vahíkas!

‘In the flourishing city of Shákala, a demoness always sung during the night on the fourteenth day of the dark half of the month while beating a *dúndubhi* drum: “When will I again sing those delightfully embellished Vahíka songs in Shákala, sated with beef and drinking spirit distilled from molasses and, with those cows the fat women there, devouring many sheep with onions and water for rinsing 44.30  
the mouth? For those who don’t eat boar, chicken, beef, ass, camel and mutton, life is pointless!” The Shákalas—both the young and the aged too—sing this while they shriek, pissed on rum. How can there be law among them?’

Shalya, come on! You know this! I’ll tell you more!

This is what another brahmin said to us at the Kuru’s court: ‘Five rivers flow where the forests of *pilu* trees are: the Shata-dru, the Vipásha,\* the Airávati\* is the third, the Chandra-bhaga\* and the Vitásta.\* A sixth, the Sindhu, flows from the other side of the mountain. These lands, called the Aráttas, are lawless and one should avoid them. The gods, ancestors and brahmins do not accept anything from

teṣāṃ pranaṣṭa|dharmāṇāṃ Vāhikānām, iti śrutih.›

44.35 brāhmaṇena tathā proktaṃ viduṣā sādhu|saṃsadi:  
 ‹kāṣṭha|kuṇḍeṣu Vāhikā mṛṇ|mayeṣu ca bhuñjate  
 saktu|mady’|āvalipteṣu, śv’|āvaliḍheṣu nirghṛṇāḥ.  
 āvikam c’ āuṣṭrikam c’ āiva kṣīraṃ, gārdabham eva ca,  
 tad|vikārāmś ca Vāhikāḥ khādanti ca pibanti ca.  
 putra|saṃkariṇo jālmāḥ sarv’|ānna|kṣīra|bhojanāḥ,  
 Āraṭṭā nāma Vāhikā varjanīyā vipaścitā!›

hanta, Śalya! vijānīhi! hanta! bhūyo bravīmi te!

yad anyo ’py uktavān mahyaṃ brāhmaṇaḥ Kuru|saṃsadi:

‹Yugaṃdhare payaḥ pītvā, proṣya c’ āpy Acyutasthale,

44.40 tadvad Bhūtilaye snātvā, katham svargaṃ gamiṣyati?

pañca nadyo vahanty etā yatra niḥṣṭya parvatāt

Āraṭṭā nāma Vāhikā. na teṣv āryo dvy|aham vaset!

Vahiś ca nāma Hikaś ca Vipāśāyāṃ piśācakau,

tayor apatyam Vāhikā, n’ āiśā sṛṣṭih Prajāpateḥ;

te katham vividhān dharmān jñāsyante hīna|yonayaḥ?

Kāraskarān, Mahiṣakān, Kāliṅgān, Keralāṃs tathā,

Karkoṭakān, Vīrakāmś ca, dur|dharmāmś ca vivarjayet.›

iti tīrth’|ānusartāraṃ rākṣasī kā cid abravīt

eka|rātra|śayī gehe mah”|ōlūkhala|mekhalā.

vagrants, from the Dasamíyas, from Vahíkas who don't perform sacrifices and from Vahíkas who have no law. This is what's taught.'

A wise brahmin uttered this at the court of a virtuous man: 'Without the slightest disgust Vahíkas eat in wooden and earthen bowls licked by dogs and smeared with grain and spirit. And Vahíkas drink the milk of the camel, ass and sheep, and eat their by-products. These wretches screw their own children and eat all types of food and milk. A wise man should avoid these Vahíkas known as the Aráttas!'

Come on, Shalya! You know this! Come on! I'll tell you more!

This is what another brahmin also said to me at the court of the Kurus: 'How can a man go to heaven once he's drunk milk in Yugan·dhara, lived in Áchyuta·sthala and bathed in Bhuti·laya? Where the five rivers flow after surging from the mountain the Vahíkas are known as the Aráttas. A noble man should not live among them for even two days!'

There were two *pishácha* demons on the Vipásha River called Vahi and Hika. Their offspring was Vahiká\* and she was no creation of Praja·pati. How could the Vahíkas, being of such low birth, comprehend the various laws? One should avoid the Karáskaras, Máhishakas, Kalíngas, Kéralas, Karkótakas, Vírakas and they who follow bad laws.' A demoness, wearing a large earring and girdle and sleeping for one night in his house, told this to that brahmin who followed pilgrimage routes.

44.45 Āraṭṭā nāma te deśā, Vāhikā nāma te janāḥ;  
brāhmaṇ'āpasadā yatra, tulya|kālāḥ Prajāpateḥ,  
vedā na teṣāṃ, vedyaś ca, yajñā, yajanam eva ca.  
vrātyānāṃ Dāsamīyānāṃ annaṃ devā na bhuñjate.  
Prasthalā, Madra|Gāndhārā, Āraṭṭā nāmataḥ, Khasāḥ  
Vasāti|Sindhu|Sauvīrā iti prāyo 'tikutsitāḥ.»

KARNA uvāca:

45.1 «HANTA, ŚALYA! vijānīhi! hanta! bhūyo bravīmi te!  
ucyamānaṃ mayā samyak tvam ek'āgra|manāḥ śṛṇu!  
brāhmaṇaḥ kila no geham abhyagacchat pur" ātithiḥ.  
ācāraṃ tatra saṃprekṣya, prīto vacanam abravīt:  
'mayā Himavataḥ śṛṅgam eken' ādhyuṣitaṃ ciram,  
dṛṣṭāś ca bahavo deśā nānā|dharma|samāvṛtāḥ.  
na ca kena ca dharmeṇa virudhyante prajā imāḥ?  
sarvaṃ hi te 'bruvan dharmam yad uktaṃ veda|pāra|gaiḥ.

45.5 aṭatā tu tato deśān nānā|dharma|samākulān  
āgacchatā, mahā|rāja, Vāhikeṣu niśāmitam,  
tatra vai brāhmaṇo bhūtvā tato bhavati kṣatriyaḥ,  
vaiśyaḥ, śūdraś ca Vāhikas, tato bhavati nāpitaḥ.  
nāpitaś ca tato bhūtvā, punar bhavati brāhmaṇaḥ.  
dvijo bhūtvā ca tatr' āiva punar dāso 'bhijāyate.  
bhavaty ekaḥ kule vipraḥ, śiṣṭ" ānye kāmā|cāriṇaḥ.  
Gāndhārā, Madrakās c' āiva, Vāhikās c' ālpa|cetasāḥ;



These places are called the Aráttas; the people are called 44.45  
the Vahíkas. There were outcaste brahmins in these places,  
contemporaries of Praja-pati, who had no Vedas, no knowl-  
edge, no sacrifices and no worship. The gods consume no  
food from vagrants or from the Dasamíyas. The Prásthalas,  
Madras, Gandháras, Khashas, Vasátis and Sindhus and Sau-  
víras are known as Aráttas, they are despised almost as  
much.”

KARNA said:

“COME ON, SHALYA! You know this! Come on! I’ll tell 45.1  
you some more! With a focused mind, listen to everything  
I say!

Some time ago a brahmin guest arrived at our house. After  
carefully observing the customs there he was delighted and  
made this speech:

‘For a long time I lived alone on a Himalayan peak and  
observed many countries protected by many different laws.  
By what law were these people regulated? And by what law  
were they not? For they spoke the entire law as it was uttered  
by brahmins learned in the Vedas. But, wandering about 45.5  
and visiting these countries abounding in various laws, great  
king, among the Vahíkas I learned that once a Vahíka has  
been a brahmin he then becomes a kshatriya, and then a  
vaishya and a shudra. Then he becomes a barber. After being  
a barber he then becomes a brahmin again. And, after being  
a brahmin, he is reborn there as a slave. One brahmin is born  
in each family; the others that remain do as they please. The  
Gandháras, Madras and Vahíkas have very small intellects.

etan mayā śrutam tatra dharma|saṃkara|kārakam,  
kṛtsnām aṭitvā pṛthivīm; Vāhikeṣu viparyayaḥ!

45.10 hanta, Śalya! vijānihi! hanta! bhūyo bravīmi te!  
yad apy anyo 'bravīd vākyaṃ Vāhikānām ca kutsitam:

«satī purā hṛtā kā cid Āraṭṭāt kila dasyubhiḥ;  
a|dharmataś c' ōpayātā; sā tān abhyaśapat tataḥ:  
«bālām bandhumatīm yan mām a|dharmen' ōpagacchatha,  
tasmān nāryo bhaviṣyanti bandhakyō vai kulasya ca,  
na c' āiv' āsmāt pramokṣyadhvaṃ  
ghorāt pāpān, nar'ā|dhamāḥ!»

tasmāt teṣām bhāga|harā

bhāgineyā, na sūnavah.

Kuravaḥ saha|Pāñcālāḥ, Śālvā, Matsyāḥ sa|Naimiṣāḥ,  
Kosalāḥ, Kāśapaunḍrās ca, Kaliṅgā, Magadhās tathā,

45.15 Cedayaś ca mahā|bhāgā dharmam jānanti śāśvatam.  
nānā|deśeṣv a|santaś ca prāyo Vāhya|nayād ṛte.

ā Matsyebhyaḥ Kuru|Pāñcāla|deśyā,

ā Naimiṣāc Cedayo ye viśiṣṭāḥ,

dharmam purāṇam upajīvanti santo,

Madrād ṛte, pāñca|nadāmś ca jihmān.»

evam vidvān dharma|kathāsu, rājams,

tūṣṇīm|bhūto jaḍavac, Chalya, bhūyah;

tvam tasya goptā ca janasya rājā,

ṣaḍ|bhāga|hartā śubha|duṣ|kṛtasya!

atha vā duṣ|kṛtasya tvam hartā, teṣām a|rakṣitā;

rakṣitā puṇya|bhāg rājā prajānām; tvam tv a|puṇya|bhāk!

After wandering the entire earth I learned that the laws are mingled there. Things are perverse among the Vahíkas!

Come on, Shalya! You know this! Come on! I'll tell you 45.10  
some more! These are the disgraceful words someone else said regarding the Vahíkas:

'It's said that, long ago, bandits from Arátta kidnapped a virtuous woman and sinfully raped her. Later she cursed them: "Since you raped me with no regard for law—a young woman with relatives!—the women of your clan will be whores and, because of this, vile men, you'll never be released from this hideous evil!" As a consequence their sisters' sons are their heirs, not their own children.

The Kurus and Panchálas, the Shalvas, Matsyas and Náimishas, the Kósalas, Kasha-paundras, Kalíngas, Mágadhas and Chedis—all of whom are much celebrated—know that 45.15  
the law is constant. And even most of the bad people in these various countries take exception to the conduct of Vahíkas. Especially those native to Kuru and Panchála—as far as the Matsyas, the Chedis and the Náimishas—are good people who live under the ancient law, except for the Madras and the wretches from the land of the five rivers.'

The man learned in these tales about law then fell silent once more as if paralysed, King Shalya. You're these people's protector, their king, incurring a sixth portion of their good and bad deeds! Then again, in not protecting them you share in only their bad deeds. Since only a king who protects his people shares in their merits, you have no share of their merits!

- pūjyamāne purā dharme sarva|deśeṣu śāśvate,  
dharmam pāñca|nadam dr̥ṣtvā, <dhig! ity> āha Pitā|mahaḥ.  
45.20 vrātyānām, Dāsamīyānām Kṛte 'py a|śubha|karmaṇām  
Brahmaṇā nindite dharme, sa tvaṃ loke kim abravīḥ?  
iti pāñca|nadam dharmam avamene Pitā|mahaḥ.  
sva|dharma|stheṣu varṣeṣu, so 'py etān n' ābhipūjayat.  
hanta, Śalya! vijānīhi! hanta! bhūyo bravīmi te!  
Kalmāṣapādaḥ sarasi nimajjan rākṣaso 'bravīt:  
<ksatriyasya malam bhaikṣyam;  
brāhmaṇasy' âśrutam malam;  
malam pṛthivyām Vāhikāḥ;  
strīnām Madra|striyo malam.>  
nimajjamānam uddhṛtya kaś cid rājā nīśa|caram  
apṛcchat, tena c' ākhyātam. proktavāṃs tan nibodha me!  
45.25 <mānuṣāṇām malam mlecchā;  
mlecchānām auṣṭrikā malam;  
auṣṭrikānām malam ṣaṇḍhāḥ;  
ṣaṇḍhānām rāja|yājakāḥ.  
rāja|yājaka|yājyānām Madrakāṇām ca yan malam,  
tad bhaved vai tava malam yady asmān na vimuñcasi!>  
iti rakṣopasr̥ṣṭeṣu,\* viṣa|vīrya|hateṣu ca  
rākṣasam bhaiṣajam proktam saṃsiddha|vacan'|ôttaram.  
brāhmaṇ Pāñcālāḥ, Kauraveyās tu dharmyam,  
satyam Matsyāḥ, Śūrasenās ca yajñam,  
prācyā dāsā, vṛṣalā dākṣiṇātyāḥ,  
stenā Vāhikāḥ, saṃkarā vai Surāṣṭrāḥ.

Long ago when the eternal law was honored in all countries, the Grandfather observed the law in the region of the five rivers and cried out, 'Scandalous!' Given that, even in the Krita epoch, Brahma scorned the law of the evil-acting vagrants and Dasamíyas, how can you speak out in this world? The Grandfather regarded such law from the land of the five rivers with contempt. Even after they had followed their own proper laws for years he did not approve of them. 45.20

Come on, Shalya! You know this! Come on! I'll tell you some more!

While drowning in a lake, the demon Kalmásha-pada said: 'Begging is dirt to a kshatriya; lack of learning is dirt to a brahmin; Vahíkas are the dirt of the earth; Madra women are the dirt of women.' A king rescued that drowning night-walker and questioned him and it was explained by him. Listen from me what he told him!

'Among men barbarians are dirt; among barbarians camel-herders are dirt; among camel-herders eunuchs are dirt; among eunuchs kings who act as sacrificer are dirt.\* And whatever dirt there is of the Madras whose king acts as both sacrificer and patron of the sacrifice shall become your dirt if you don't let us go!' These excellent restorative words were commended as a demonic charm for those possessed by demons or struck down by virulent poison. 45.25

The Panchálas hold to the Veda; the Kurus are law-abiding; the Matsyas are truthful and the Shura-senas perform sacrifices. The easterners are slaves; the southerners are contemptible; the Vahíkas are thieves and the Suráshtras are interbred.

kṛta|ghnatā, para|vitt'āpahāro,  
 madya|pānaṃ, guru|dār'āvamardaḥ,  
 vāk|pāruṣyaṃ, go|vadho, rātri|caryā  
 bahir|gehaṃ, para|vastr'ōpabhogaḥ  
 45.30 yeṣāṃ dharmas, tān prati n' āsty a|dharmo!  
 hy Āraṭṭānāṃ pañca|nadān dhig astu!  
 ā Pāñcālebhyaḥ Kuravo, Naimiṣās ca,  
 Matsyās c' āite 'py atha jānanti dharmam.  
 ath' ôdīcyās c' Āngakā, Māgadhās ca  
 śiṣṭān dharmān upajīvanti vṛddhāḥ.  
 prācīm diśaṃ śritā devā Jātavedaḥ|puro|gamāḥ;  
 dakṣiṇāṃ pitaro, guptāṃ Yamena śubha|karmaṇā;  
 prati|cīm Varuṇaḥ pāti pālayānaḥ surān balī;  
 udīcīm bhagavān Somo brāhmaṇaiḥ saha rakṣati;  
 tathā rakṣaḥ|piśācās ca Himavantaṃ nag'|ōttamam;  
 guhyakās ca, mahā|rāja, parvataṃ Gandhamādanam;  
 dhruvaḥ sarvāṇi bhūtāni Viṣṇuḥ pāti Janārdanaḥ.  
 iṅgita|jñās ca Magadhāḥ; prekṣita|jñās ca Kosalāḥ;  
 45.35 ardh'|ōktāḥ Kuru|Pāñcālāḥ; Śālvāḥ kṛtsn'|ānuśāsanaḥ;  
 pārvatīyās ca viṣamā, yath' āiva Śibayas tathā;  
 sarva|jñā Yavanā, rājañ, Śūrās c' āiva viśeṣataḥ;  
 mlecc|hāḥ sva|saṃjñā|niyatā, n' ān|uktam itare janāḥ;  
 pratirathās tu Vāhikā, na ca ke cana Madrakāḥ.  
 sa tvam etādṛśaḥ, Śalya, n' ōttaraṃ vaktum arhasi!

Ingratitude, stealing another's wealth, drinking spirits, touching up a guru's wife, abusive language, killing cows, wandering around during the night outside of the house, using another's clothes; for whom these are law nothing is immoral! Damn those who live along the five rivers of the Aráttas! 45.30

The Kurus and Náimishas up to and including the Panchálas, and the Matsyas also, understand the law. The elders among the northerners, Angas and Mágadhas live according to the laws as they are taught.

Led by Agni, the gods remain in the east; the ancestors in the south, which is governed by Yama acting with virtue; powerful Váruna governs the west protecting the gods; illustrious Soma guards the north with the brahmins; similarly the *rákshasa* and *pishácha* demons govern the superb Himalayan range; and, great king, the *gúhyakas* govern the mountain Gandha-mádana; and, as Janárdana, immovable Vishnu governs all beings.

The Mágadhas are skilled in the ways of gestures; Kósalas are skilled in the ways of glances; the Kurus and Panchálas in speeches only half uttered; the Shalvas in entire commands; the mountain people are difficult to understand, as are the Shibis. The Greeks are experts in everything, king, as are the Shuras above all. Barbarians are focused upon their own conceptions; other people don't understand their strange speech. The Vahíkas are adversaries in war, but some Madras are not. You're such a one, Shalya. Please, say no more! 45.35

pṛthivyām sarva|deśānām Madrako malam ucyate.  
 sīdhoḥ pānam, guru|talp'āvamardo,  
 bhrūṇa|hatyā, para|vitt'āpahāraḥ  
 yeṣām dharmas tām prati n' āsty a|dharma!  
 Āraṭṭa|jān pañca|nadān dhig astu!  
 etaj jñātvā joṣam āssva! pratīpaṃ mā sma vai kṛthāḥ!  
 mā tvām pūrvam ahaṃ hatvā haniṣye Keśav'Ārjunau!»

ŚALYA uvāca:

- 45.40 «ātūrāṇām parityāgaḥ, sva|dāra|sūta|vikrayaḥ  
 Aṅge pravartate, Karṇa, yeṣām adhipatir bhavān.  
 rath'ātīratha|saṃkhyāyām yat tvām Bhīṣmas tad" ābravīt:  
 «tām viditv" ātmano doṣān nirmanyur bhava, mā krudhaḥ!»  
 sarvatra brāhmaṇāḥ santi; santi sarvatra kṣatriyāḥ;  
 vaiśyāḥ, śūdrās tathā, Karṇa, striyaḥ sādhyvyaś ca su|vratāḥ;  
 ramante c' ōpahāsenā puruṣāḥ puruṣaiḥ saha  
 anyonyam abhibhartsanto; deśe deśe sa|maithunāḥ;  
 para|vācyeṣu nipuṇāḥ sarvo bhavati sarvadā,  
 ātma|vācyaṃ na jānīte, jānann api ca muhyati.  
 45.45 sarvatra santi rājānaḥ svaṃ svaṃ dharmam anuvratāḥ,  
 dur|manuṣyān nigṛhṇanti. santi sarvatra dhārmikāḥ.  
 na, Karṇa, deśa|sāmānyāt sarvaḥ pāpaṃ niṣevate.  
 yādṛśāḥ sva|svabhāvena, devā api na tādṛśāḥ.»



Among all countries on earth the Madra are regarded as dirt. Drinking spirit, violating a guru's bed, murdering brahmins, stealing another's wealth; for whom these are law nothing is immoral! Damn those born in Arátta in the land of the five rivers! Once you've understood this, shut up! Stop being antagonistic lest I kill Késhava and Árjuna after killing you first!"

SHALYA said:

"Abandoning the sick and selling one's wife and children 45.40 occurs in Anga, Karna, whose ruler you are. In enumerating the warriors and great warriors, Bhishma said to you: 'Understand your own faults and be neither malicious nor angry!' Brahmins are everywhere; kshatriyas are everywhere, Karna, as are vaishyas and shudras, and devout women firm in their vows. And for fun men sport with men, ridiculing one another; in every country there are men who fornicate. Everyone is always familiar with another's defects but don't recognise their own defects. Even when they do recognise them, they get confused. Everywhere are kings who follow 45.45 their own law and stifle bad men. Everywhere are the righteous. Not everyone incurs evil because of the vulgarity of their country, Karna. Even they who, by their very natures, are like gods, are not really so."

SAMJAYA uvāca:

tato Duryodhano rājā Karṇa|Śalyāv avārayat;  
 sakhi|bhāvena Rādheyam, Śalyam svāñjalyakena ca.  
 tato nivāritaḥ Karṇo Dhārtarāṣṭreṇa, māriṣa,  
 Karṇo 'pi n' ottaram prāha, Śalyo 'py abhimukhaḥ parān.  
 tataḥ prahasya Rādheyam punar, «yāh'! îty» acodayat.

SÁNJAYA said:

King Duryódhana then restrained Karna and Shalya; Radha's son through their friendship and Shalya by joining his hands in supplication. Then, restrained by Dhritarashtra's son, dear friend, Karna spoke no further and Shalya turned his face towards the enemy. Bursting into laughter, Radha's son again urged, "Advance!"



46–54

KARNA THE GENERAL, DAY TWO

SAMJAYA uvāca:

46.1 TATAḤ PAR'ĀNĪKA|sahaṃ  
vyūham a|pratimaṃ kṛtam  
samīkṣya Karṇaḥ Pārthānāṃ  
Dhṛṣṭadyumn'|ābhirakṣitam,  
prayayau ratha|ghoṣeṇa, siṃha|nāda|raveṇa ca,  
vāditrāṇāṃ ca ninadaiḥ kampayann iva medinīm!  
vepamāna iva krodhād yuddha|śauṇḍaḥ, paraṃ|tapaḥ,  
prativyūhya mahā|tejā yathāvad, Bharata'rṣabha,  
vyadhamat Pāṇḍavīm senām, āsurīm Maghavān iva.  
Yudhiṣṭhiraṃ c' ābhyahanad, apasavyaṃ cakāra ha.

DHṚṬARĀṢṬRA uvāca:

46.5 kathaṃ, Saṃjaya, Rādheyaḥ pratyavyūhata Pāṇḍavān  
Dhṛṣṭadyumna|mukhān sarvān, Bhīmasen' ābhirakṣitān,  
sarvān eva mah"lêsv|āsān aljāyān amarair api?  
ke ca prapakṣau pakṣau vā mama sainyasya, Saṃjaya?  
pravibhajya yathā|nyāyaṃ kathaṃ vā samavasthitāḥ?  
kathaṃ Pāṇḍu|sutās c' āpi pratyavyūhanta māmakān?  
kathaṃ c' āiva mahad yuddhaṃ prāvartata su|dāruṇaṃ?  
kva ca Bībhatsur abhavad, yat Karṇo 'yād Yudhiṣṭhiraṃ?  
ko hy Arjunasya sām|nidhye śakto 'bhyetuṃ Yudhiṣṭhiraṃ?  
sarva|bhūtāni yo hy ekaḥ Khāṇḍave jitavān purā;  
kas tam anyas tu Rādheyāt pratiyudhyej jīviṣuḥ?

SÁNJAYA said:

SEEING PRITHA'S sons' incomparable battle array— 46.1  
readied and commanded by Dhrishta-dyumna and the  
equal of their enemies' army—Karna advanced to the rum-  
bling sound of his chariot, the thunder of lions' roars and  
the sounds of musical instruments, almost making the earth  
quake! Keen to fight and shaking from rage, that tremen-  
dously potent enemy-destroyer promptly arrayed his forces  
against them, bull of Bharatas, and scattered the Pándava  
army like Mághavan\* scattering the army of demons. He  
struck out at Yudhi-shthira and circled him from right to  
left.

DHRITA-RASHTRA said:

Sánjaya, how did Radha's son array his forces against all 46.5  
those Pándavas led by Dhrishta-dyumna and guarded by  
Bhima-sena? Surely all those mighty archers were unbeat-  
able, even by the gods! Who were at the flanks and outer  
flanks of my army, Sánjaya? Once they were appropriately  
assigned, how were they positioned? Moreover, how were  
the sons of Pandu arrayed against my forces? And how did  
that massive and appalling battle begin? And where was Bi-  
bhátsu when Karna closed on Yudhi-shthira? And who was  
able to loom on Yudhi-shthira so near to Árjuna? For some  
time back he was the one who conquered all living things in  
the Khándava forest. Who that wants to remain alive would  
fight him, other than Radha's son?

SAMJAYA uvāca:

46.10 śṛṇu vyūhasya racanām, Arjunaś ca yathā gataḥ,  
parivārya nṛpaṃ svaṃ svaṃ saṃgrāmaś c' ābhavad yathā!

Kṛpaḥ Śāradvato, rājan, Māgadhaś ca tarasvinaḥ,  
Sātvataḥ Kṛtavarmā ca dakṣiṇaṃ pakṣaṃ āśritāḥ.  
teṣāṃ prapakṣe Śakunir, Ulūkaś ca mahā|rathaḥ  
sādibhir vimala|prāsais tav' ānīkam arakṣatām  
Gāndhāribhir a|saṃbhrāntaiḥ, pārvatīyaiś ca dur|jayaiḥ,  
śalabhānām iva vrātaiḥ, piśācair iva dur|dṛśaiḥ.

catur|viṃśat sahasrāṇi rathānām a|nivartinām,  
saṃśaptakā yuddha|śauṇḍā, vāmaṃ pārsvaṃ apālayan.

46.15 samanvitās tava sutaiḥ Kṛṣṇ'|Ārjuna|jighāṃsavaḥ.  
teṣāṃ prapakṣāḥ Kāmbojāḥ, Śakāś ca Yavanaiḥ saha,  
nideśāt sūta|putrasya sa|rathāḥ, s'|āśva|pattayaḥ  
āhvayanto 'rjunaṃ tasthuḥ, Keśavaṃ ca mahā|balam.

madhye senā|mukhe Karṇo 'py avātiṣṭhata daṃśitāḥ,  
citra|varm'|āṅgadaḥ, sragvī, pālayan vāhinī|mukham.  
rakṣamāṇaiḥ su|saṃrabdhaiḥ putraiḥ śastra|bhṛtām varaḥ  
vāhinīm pramukhe vīraḥ saṃprakarṣann aśobhata.

abhyavartan mahā|bāhuḥ sūrya|vaiśvānara|prabhaḥ,  
mahā|dvipa|skandha|gataḥ, piṅg'|ākṣaḥ, priya|darśanaḥ

46.20 Duḥśāsano vṛtaḥ sainyaiḥ sthito vyūhasya pṛṣṭhataḥ.



SÁNJAYA said:

Listen to how the battle array was arranged, how Árjuna 46.10  
went and how the battle transpired after each king was  
surrounded!

Sharádvat's son Kripa, king, the bold Mágadhas and the  
Sátvata Krita-varman were positioned on the right flank.  
On their outer flank was Shákuni and the mighty warrior  
Ulúka. Those two protected your army with unflappable  
Gandhári horsemen wielding gleaming lances and uncon-  
querable mountain men who were like swarms of locusts or  
clandestine *pishácha* demons.

Twenty four thousand warriors refusing to retreat—oath-  
bound warriors that were keen for a fight—protected the left  
flank. They allied with your sons in the hope of killing Kri- 46.15  
shna and Árjuna. On their outer flank were positioned the  
Kambójas and the Shakas along with the Greeks, challeng-  
ing Árjuna and powerful Késhava at the command of the  
charioteer's son with their chariots, horses and foot-soldiers.

In the middle at the head of the army stood Karna, too,  
clad in mail, garlanded and sporting beautiful armor and  
bracelets, protecting the head of the array. With his ferocious  
sons guarding him, that hero, the finest of weapon-bearers,  
looked brilliant at the head of his army as he bent his bow.

Surrounded by his troops and stationed at the rear of the 46.20  
array, mighty-armed Duhshásana advanced with his power  
like the sun and fire, his eyes red and his appearance dazzling  
as he rode on the shoulders of a massive elephant.

tam anvayān, mahā|rāja, svayaṃ Duryodhano nṛpaḥ,  
citr'āstraīś, citra|saṃnāhaiḥ s'ōdaryair abhirakṣitaḥ.  
rakṣyamāṇo mahā|vīryaiḥ sahitaṛ Madra|Kekayaiḥ,  
aśobhata, mahā|rāja, devair iva Śatakratuḥ.

Aśvatthāmā, Kurūṇāṃ ca ye pravīrā mahā|rathāḥ,  
nitya|mattās ca mātāṅgāḥ sūrair mlecchaiḥ samanvitāḥ  
anvayus tad rath'ānīkaṃ, kṣaranta iva toya|dāḥ.  
te dhvajair, vaijayantībhir, jvaladbhiḥ param'āyudhaiḥ,  
sādibhiś c' āsthitaḥ rejur, drumavanta iv' ācalāḥ.

46.25 teṣāṃ padāti|nāgānāṃ pāda|rakṣāḥ sahasraśaḥ  
paṭṭiś'āsi|dharāḥ śūrā babhūvur a|nivartinaḥ.

sādibhiḥ, syandanair, nāgair adhikaṃ samalaṃkṛtaiḥ  
sa vyūha|rājo vibabhau dev'āśura|cam"ūpamaḥ.  
Bārhaspatyaḥ su|vihito nāyakena vipaścitā  
nṛtyat' īva mahā|vyūhaḥ, pareṣāṃ bhayaṃ ādadhat.  
tasya pakṣa|prapakṣebhyo niṣpatanti yuyutsavaḥ  
patty|aśva|ratha|mātāṅgāḥ, prāvṛṣ' īva balāhakāḥ.

tataḥ senā|mukhe Karṇaṃ drṣṭvā rājā Yudhiṣṭhiraḥ  
Dhanaṃjayam amitra|ghnam eka|vīram uvāca ha:

46.30 «paśy', Ārjuna, mahā|vyūhaṃ Karṇena vihitam raṇe!  
yuktaṃ pakṣaiḥ prapakṣaiś ca par'ānīkaṃ prakāśate.  
tad etad vai samālokyā pratyamitraṃ mahad balam,  
yathā n' ābhibhavaty asmāṃs, tathā nītir vidhīyatām!»

King Duryódhana himself followed him, great king, guarded by his brothers with their beautiful weapons and coats of mail. Protected by the tremendously potent combination of the Madras and Kékayas, he looked magnificent, great king, like Shata-kratu protected by the gods.

Ashvattháman, heroic mighty warriors of the Kurus, and elephants in constant rut seeping like rain-clouds and attended by brave barbarians, followed that army of warriors. Standing with their banners, flags, riders and brilliant weapons flashing, they looked magnificent, like mountains covered in trees. Among those foot-soldiers and elephants 46.25 were foot-guards by the thousand, heroes wielding swords and tridents and refusing to retreat.

That king of battle arrays with its lavishly decorated chariots, elephants and horsemen was astonishing, like the armies of the gods and demons. That great battle array perfectly arranged by the inspired commander—just as it was devised by Brihas-pati—seemed to dance, imbuing their enemy with terror. Like thunder-clouds in the wet season, foot-soldiers, horses, chariots and elephants, hurtled from its flanks and outer flanks, eager for battle.

After seeing Karna at the head of his army, King Yudhishtira called out to that singular hero, the enemy-destroyer Dhanan-jaya: “Look, Árjuna, at the great battle array Karna 46.30 has arranged for battle! The enemy’s army with its flanks and outer flanks is on display. Once you’ve had a look at that massive and hostile army, proceed astutely so that it doesn’t overwhelm us!”

evam ukto 'rjuno rājñā prāñjalir nr̥pam abravīt:  
 «yathā bhavān āha, tathā tat sarvaṃ, na tad anyathā.  
 yas tv asya vihito ghātas, taṃ kariṣyāmi, Bhārata.  
 pradhāna|vadha ev' āśya vināśas; taṃ karomy aham!»

YUDHIṢṬHIRA uvāca:

«tasmāt tvam eva Rādheyaṃ, Bhīmasenaḥ Suyodhanam,  
 Vṛṣasenaṃ ca Nakulaḥ, Sahadevo 'pi Saubalam,  
 46.35 Duḥśāśanaṃ Śatānīko,  
 Hārdikyaṃ Śinī|puṃgavaḥ,  
 Dhṛṣṭadyumno Droṇa|sutaṃ,  
 svayaṃ yotsyāmy ahaṃ Kṛpam.  
 Draupadeyā Dhārtarāṣṭrāñ śiṣṭān saha Śikhaṇḍinā.  
 te te ca tāṃs tān ahitān asmākaṃ ghnantu māmakāḥ!»

SAṂJAYA uvāca:

ity ukto Dharma|rājena, «tath»! êty» uktvā Dhanamjayah  
 vyādideśa sva|sainyāni, svayaṃ c' āgāc camū|mukham.

Agnir Vaiśvānaraḥ pūrvo Brahm"lênduḥ saptitāṃ gataḥ.  
 tasmād yaḥ prathamam jātas taṃ devā brāhmaṇam viduḥ.  
 Brahm"lĒśān'lÊndra|Varuṇān kramaśo yo 'vahat purā,  
 tam ādyaṃ ratham āsthāya prayātau Keśav'lĀrjunau.

46.40 atha taṃ ratham āyāntaṃ dr̥ṣṭv" ātyadbhuta|darśanam,  
 uvāc' Ādhirathim Śalyaḥ punas taṃ yuddha|dur|madam:  
 «ayaṃ sa ratha āyātaḥ śvet'lāśvaḥ, Kṛṣṇa|sārathih,  
 dur|vāraḥ sarva|sainyānām, vipākāḥ karmaṇām iva.  
 nighnann amitrān Kaunteyo, yaṃ, Karṇa, paripṛcchasi.

Once the king had uttered this to him, Árvjuna joined his hands together and said to the king: “Everything shall be just as you said, and in no other way. I will do whatever is necessary to destroy it, Bhárata. Only the death of its commander will lead to its destruction; that I will do!”

YUDHI-SHTHIRA said:

“In that case, you alone will fight Radha’s son, Bhima-sena will fight Suyódhana, Nákula Vrisha-sena, Saha-deva Súbala’s son, Shataníka Duhshásana, the hero of the Shinis\* 46.35  
Hrídika’s son, Dhrista-dyumna Drona’s son, and I myself will fight Kripa. Dráupadi’s boys and Shikhándin will fight Dhrita-rashtra’s remaining sons. May countless of my men kill countless of our enemies!”

SÁNJAVA said:

So addressed by the King of Law and replying “So it shall be!” Dhanan-jaya distributed his own forces and took himself to the head of the army.

Previously Agni Vaishvánara, a portion of Brahma, became the horse. Because he was born first from Brahma, the gods understand that he is a brahmin.\* After mounting their unparalleled chariot—that had previously borne, in turn, Brahma, Ishána, Indra and Váruna—Késhava and Árvjuna set out.

Seeing that chariot approaching—an absolutely spectacular sight!—Shalya again spoke to Ádhiratha’s battle-mad son: “The warrior has approached with his white horses and Krishna as his charioteer. Like the ripening of actions, none of the troops can resist him. Kunti’s son—after whom you ask, Karna!—is overwhelming his enemies. 46.40

śrūyate tumulaḥ śabdo, yathā megha|svano mahān;  
dhruvam etau mah”|ātmānau Vāsudeva|Dhanamjayau!  
eṣa reṇuḥ samudbhūto divam āvṛtya tiṣṭhati.  
cakra|nemi|praṇunn” ēva kampate, Karṇa, medinī!  
pravāty eṣa mahā|vāyur abhitas tava vāhinīm.

46.45 kravy’|ādā vyāharanty ete, mṛgāḥ krandanti bhairavam.  
paśya, Karṇa! mahā|ghoraṁ bhaya|daṁ loma|harṣaṇam  
kabandhaṁ megha|saṁkāśaṁ bhānum āvṛtya saṁsthitam!  
paśya! yūthair bahu|vidhair mṛgāṇāṁ sarvato|diśam  
balibhir dṛpta|śārdūlair ādityo ’bhiniṛikṣyate!  
paśya kaṅkāś ca gṛdhrāś ca samavetān sahasraśaḥ,  
sthitān abhimukhān ghorān anyonyam abhibhāṣataḥ!

rañjitās cāmarā yuktās tava, Karṇa, mahā|rathe  
pravarāḥ prajvalanty ete, dhvajaś c’ āiva prakampate.  
sa|vepathūn hayān paśya mahā|kāyān, mahā|jāvān,  
46.50 plavamānān, darśanīyān, ākāśe Garuḍān iva!  
dhruvam eṣu nimitteṣu bhūmim āsritya pāṛthivāḥ  
svapsyanti nihataḥ, Karṇa, śataśo ’tha sahasraśaḥ!

śaṅkhānāṁ tumulaḥ śabdaḥ śrūyate loma|harṣaṇaḥ,  
ānakānāṁ ca, Rādheya, mṛdaṅgānāṁ ca sarvaśaḥ.  
bāṇa|śabdān bahu|vidhān, nar’|āśva|gaja|nisvanān,  
jyā|talatr’|eṣu|śabdāś ca śṛṇu, Karṇa, mah”|ātmanām!

hema|rūpya|prasṛṣṭānāṁ vāsasāṁ śilpi|nirmitaḥ  
nānā|varṇā rathe bhānti śvasanena prakampitaḥ  
sa|hema|candra|tār”|ārkaḥ patākāḥ kiṅkiṇī|yutaḥ,  
46.55 paśya, Karṇ’, Ārjunasy’ āitāḥ, saudāmanya iv’ āmbu|de!

A tumultuous sound can be heard, like the massive rumble of a cloud; surely it's those great men Vasudéva and Dhananjaya! The dust that's risen envelops the sky and remains there. Karna, the earth trembles as if shaking from his wheel rims. The mighty wind buffets your army on all sides. Carrion-eaters howl and wild animals cry horribly. 46.45  
Look, Karna! That utterly dreadful, fear-inspiring and hair-raising dust-cloud remains, obscuring the sun like a cloud! Look! In every direction various packs of wild animals and powerful and proud tigers stare at the sun! Look! Horrible herons and vultures have gathered by the thousands and remain still, facing one another as they screech!

The excellent colored plumes fastened to your great chariot shimmer, Karna, and your banner flutters. Look at the horses quivering, their bodies immense and their speed awesome like beautiful Gárudas soaring in the sky! Surely on 46.50  
account of these omens, Karna, the princes will sleep resting on the earth, struck down in their hundreds and then thousands!

Everywhere can be heard the tumultuous and hair-raising clamor of conches, son of Radha, as can the boom of *ánaka* and *mridānga* drums. Karna, listen to the many distinct sounds of arrows, to the noises of the men, horses and elephants, and to the twangs of bow-strings, the thwacks of arm-guards and the buzzing of the arrows of great men!

Karna, look at Árjuna's multi-colored flags! Fashioned 46.55  
by craftsmen from cloth threaded with gold and silver and covered with small bells and golden moons, stars and suns, they look brilliant buffeted by the wind on his chariot, like lightning in a cloud! His banners make flapping sounds

dhvajāḥ kaṇakaṇāyante vāten' ābhisamīritāḥ.  
vibhrājanti rathe, Karṇa, vimāne daivate yathā,  
sa|patākā rathās c' āite Pāñcālānām mah"|ātmanām.

paśya Kuntī|sutam vīram Bībhatsum a|parājitam,  
pradharṣayitum āyāntam kapi|pravara|ketanam!  
eṣa dhvaj'|āgre Pārthasya prekṣaṇīyaḥ samantataḥ  
drśyate vānaro bhīmo, dviṣatām agha|vardhanaḥ.

etac cakram, gadā, Śārṅgam, śaṅkhaḥ Kṛṣṇasya dhīmataḥ  
atyartham bhrājate Kṛṣṇe, Kaustubhas tu maṇis tataḥ.

46.60 eṣa Śārṅga|gadā|pāṇir Vāsudevo 'tivīryavān  
vāhayann eti turagān pāṇḍurān vāta|ramhasaḥ.  
etat kūjati Gāṇḍīvaṁ vikṛṣṭam Savyasācinā;  
ete hastavatā muktā ghnanty amitṛāñ śitāḥ śarāḥ.

viśāl'|āyata|tāmr'|ākṣaiḥ, pūrṇa|candra|nibh'|ānanaiḥ,  
eṣā bhūḥ kīryate rājñām śīrobhir a|palāyinām.  
ete su|parigh'|ākārāḥ, puṇya|gandh'|ānulepanāḥ,  
udyat'|āyudha|śauṇḍānām pātyante s'|āyudhā bhujāḥ.  
nirasta|netra|jihvās ca vājinaḥ saha sādibhiḥ  
patitāḥ pātyamānās ca kṣitau kṣiṇās ca śerate.

46.65 ete parvata|śṛṅgāṇām tulya|rūpā hataḥ dvipāḥ  
saṃchinna|bhinnāḥ Pārthena pracaranty, adrayo yathā.  
gandharva|nagar'|ākārā rathā hata|nar'|ēśvarāḥ  
vimānān' īva puṇyāni svargiṇām nipatanty amī.



as they're tossed by the wind. The warriors of those great Panchálas are dazzling with their flags on their chariots, as if they're on divine chariots, Karna.

Look at Kunti's son Bibhátstu as that unsurpassed hero approaches to destroy us, his banner displaying a superb monkey! From everywhere can be seen that formidable and striking monkey on top Pritha's son's banner, instilling a sense of danger among his enemies.

Wise Krishna's discus, club, conch and his bow Sharnga sparkle astonishingly, as does the jewel on Krishna called Káustubha. Vasudéva is immensely powerful and has come near, wielding his club and his bow Sharnga and driving the white horses as fast as wind. The Gandíva bow groans as the Left-handed archer draws it. Sharp arrows released by that dexterous man kill their enemies. 46.60

The earth is littered with the heads of kings who didn't flee, their faces like full moons and their red eyes stretched wide. Daubed in pleasant perfumes and shaped like superb iron clubs, the arms of men feverishly raising their weapons fall down together with their weapons. Their tongues and eyes hanging out, collapsed and collapsing along with their riders, horses lie prone on the ground, destroyed. Cut to pieces and ruined by Pritha's son, slaughtered elephants tumble onwards like rocks, their bulk equal to mountain peaks. Chariots seeming like cities of the *gandhárvas*, their lords of men dead, hurtle onwards like sacred chariots of the gods. 46.65

vyākuli|kṛtam atyartham paśya sainyam Kirīṭinā,  
nānā|mṛga|sahasrāṇām yūtham kesariṇā yathā!  
ghnanty ete pārthivān vīrāḥ Pāṇḍavāḥ samabhidrutāḥ,  
nāg'āśva|ratha|patty|oghāṃs tāvakān samabhighnataḥ.  
eṣa, sūrya iv' āmbho|daiś channaḥ, Pārtho na dṛśyate;  
dhvaj'|āgram dṛśyate tv asya, jyāśabdaś c' āpi śrūyate.

46.70 adya drakṣyasi tam vīram śvet'āśvam Kṛṣṇa|sārathim  
nighnantam śātravān saṃkhye, yaṃ, Karṇa, paripṛcchasi!  
adya tau puruṣa|vyāghrau lohit'ākṣau, param|tapau  
Vāsudev'|Ārjunau, Karṇa, draṣṭ" āsy eka|ratha|sthitau!

sārathir yasya Vārṣṇeyo; Gāṇḍīvaṃ yasya kārmukam;  
tam cedd hant" āsi, Rādheya, tvam no rājā bhaviṣyasi!  
eṣa saṃśaptak'āhūtas, tān ev' ābhimukho gataḥ  
karoti kadanam c' āiśāṃ saṃgrāme dviṣatām balī.»

iti bruvāṇam Madr'ēśam Karṇaḥ prāh' ātimanyunā:  
«paśya! saṃśaptakaiḥ kruddhaiḥ sarvataḥ samabhidrutāḥ;

46.75 eṣa, sūrya iv' āmbho|daiś channaḥ, Pārtho na dṛśyate!  
etad|anto 'rjunaḥ, Śalya, nimagno yodha|sāgare!»

ŚALYA uvāca:

«Varuṇam ko 'mbhasā, hanyād indhanena ca pāvakam?  
ko v" ānilam nigṛhṇīyāt? pibed vā ko mah"ārṇavam?  
īdṛg|rūpam aham manye Pārthasya yudhi vighraham.  
na hi śakyo 'rjuno jetum yudhi s'|Ēndraiḥ sur'āsuraiḥ!  
atha vā paritoṣas te vāc" ōktvā, su|manā bhava!

Look at the Wearer of the crown completely confound that army, like a lion confounding a herd of thousands of different animals! As they attack, the Pándava heroes kill your kings and torrents of your elephants, horses, chariots and foot-soldiers, though they fight back. Like the sun obscured by clouds, Pritha's son is invisible. But the top of his standard is visible and the twang of his bow-string is audible.

Now you'll see that hero after whom you ask, Karna, with 46.70  
his white horses and Krishna as his charioteer, slaughtering his enemies in battle! Now, Karna, you'll see that pair of enemy-scorchers, those red-eyed tigers of men Vasudéva and Ájuna, standing on a single chariot!

His chariot-driver is Varshnéya; his bow is Gandíva. If you can kill him, son of Radha, you will become our king! Summoned by the oath-bound warriors, that powerful man went to face them and massacres those enemies in the battle."

As the lord of Madra spoke this, Karna said to him with great passion: "Look! The furious oath-bound warriors have attacked him from all sides. Like the sun obscured by clouds, 46.75  
that son of Pritha can't be seen. Ájuna is finished, Shalya, submerged in a sea of warriors!"

SHALYA said:

"Who could kill Váruna with water and fire with fuel? Or who could catch the wind? Or who could swallow a massive ocean? In battle I reckon Pritha's son has a body similar to these. For the gods and demons with Indra alongside couldn't defeat Ájuna in battle! Now that you've spoken

na sa śakyo yudhā jetum. anyam kuru mano|ratham!  
bāhubhyām uddhared bhūmiṃ,  
dahet kruddha imāḥ prajāḥ,  
pātayet tri|divād devān,  
yo 'rjunaṃ samare jayet.

- 46.80 paśya Kuntī|sutaṃ vīraṃ, Bhīmam a|kliṣṭa|kāriṇam,  
prabhāsantaṃ, mahā|bāhuṃ, sthitaṃ Merum iv' āparam!  
amarṣī, nitya|saṃrabdhaś, ciraṃ vairam anusmaran,  
eṣa Bhīmo jaya|prepsur yudhi tiṣṭhati vīryavān.  
eṣa dharma|bhṛtām śreṣṭho Dharma|rājo Yudhiṣṭhiraḥ  
tiṣṭhaty a|sukaraḥ saṃkhye paraiḥ, para|puraṃ|jayaḥ.  
etau ca puruṣa|vyāghrāv, Aśvināv iva s'ôdarau,  
Nakulaḥ Sahadevaś ca tiṣṭhato yudhi dur|jayau.  
amī sthitā Draupadeyāḥ pañca, pañc' ācalā iva,  
vyavasthitā, yoddhu|kāmaḥ sarve 'rjuna|samā yudhi.  
46.85 ete Drupada|putrāś ca Dhṛṣṭadyumna|puro|gamāḥ  
sphītāḥ, satya|jitā, vīrāś tiṣṭhanti param'āujasaḥ.  
asāv Indra iv' āsahyaḥ Sātyakiḥ Sātvatām varaḥ  
yuyutsur upayāty asmān, kruddh'|Ântaka|samaḥ puraḥ.»  
iti saṃvadator eva tayoh puruṣa|siṃhayoh  
te sene samasajjetām Gaṅgā|Yamunavad bhṛṣam!

#### DHṚṬARĀṢṬRA uvāca:

- 47.1 TATHĀ VYŪDHEṢV anīkeṣu, saṃsakteṣu ca, Saṃjaya,  
saṃsaptakān kathaṃ Pārtho gataḥ, Karṇaś ca Pāṇḍavān?  
etad vistaraśo yuddhaṃ prabrūhi, kuśalo hy asi!  
na hi tṛpyāmi vīrāṇām śṛṇvāno vikramān raṇe!

these words, relax and be satisfied! A warrior can't defeat him. Make another wish! Only whoever could raise the earth with his arms, burn these people in a rage or bring the gods down from heaven, could defeat Árvjuna in battle.

Look at Kunti's son Bhima, an unrelenting hero, a 46.80  
mighty-armed man standing there without rival as brilliant as Mount Meru! Passionate, always livid and holding grudges for ages, powerful Bhima remains striving for victory in battle. The best of those who uphold the law and a conqueror of his enemies' cities, the King of Law Yudhi-shthira remains in battle as a nuisance to his enemies. Tigers of men who shared the same womb like the Ashvins, Nácula and Saha-deva remain undefeated in the battle. Standing like five mountains, Dráupadi's five sons—all the equal of Árvjuna in battle—are in position eager to fight. Drúpada's prosperous sons, truly victorious heroes led 46.85  
by Dhrishta-dyumna, remain with their vigor at its height. Insurmountable like Indra and the best of the Sátvatas, Sát-yaki approaches us in the vanguard eager to fight like Death enraged."

While those lions of men conversed, the two armies violently crashed together like the Ganga and Yámuna rivers!

DHRITA-RASHTRA said:

ONCE THOSE ARMIES had been arrayed and then clashed 47.1  
together, Sánjaya, how did Árvjuna attack the oath-bound warriors? And how did Karna attack the Pándavas? Report on the battle in detail, for you know it well! I'm yet to hear enough about the courage of those heroes in battle!

SAMJAYA uvāca:

tad āsthitam avajñāya pratyamitra|balaṃ mahat,  
 avyūhat' Ārjuno vyūhaṃ, putrasya tava dur|naye.  
 tat sādi|nāga|kalilaṃ, padāti|ratha|saṃkulam,  
 Dhr̥ṣṭadyumna|mukhaṃ vyūham, aśobhata mahad balam!

47.5 pārāvata|sa|varṇ'|āśvaś, candr'|āditya|sama|dyutiḥ  
 Pār̥ṣataḥ prababhau dhanvī, Kālo vighrahavān iva.  
 Pār̥ṣataṃ jugupuh sarve Draupadeyā yuyutsavaḥ,  
 divya|varṇ'|āyudha|dharāḥ śārdūla|sama|vikramāḥ,  
 s'|ānugā, dīpta|vapuśaś, candraṃ tārā|gaṇā iva.

atha vyūḍheṣv anīkeṣu prekṣya saṃśaptakān raṇe,  
 kruddho 'rjuno 'bhidudrāva vyākṣipan Gāṇḍivaṃ dhanuḥ.  
 atha saṃśaptakāḥ Pārtham abhyadhāvan vadh'|āiṣiṇaḥ,  
 vijaye dhṛta|saṃkalpā, mṛtyuṃ kṛtvā nivartanam.  
 tan nar'|āśv'|āugha|bahulaṃ, matta|nāga|rath'|ākulam,

47.10 pattimac, chūra|vīr'|āughaṃ, drutam Arjunam ārdayat.  
 sa saṃprahāras tumulas teṣām āsīt Kirīṭinā,  
 tasy' āiva naḥ śruto yādr̥ṇ Nivāta|kavacaiḥ saha!

rathān, aśvān, dhvajān, nāgān, pattīn, raṇa|gatān api,  
 iṣūn, dhanūṃṣi, khaḍgāṃś ca, cakrāṇi ca, paraśvadhān,  
 s'|āyudhān udyatān bāhūn, vividhāny āyudhāni ca  
 ciccheda dviṣatāṃ Pārthaḥ, śirāṃsi ca sahasraśaḥ.

SÁNJAYA said:

In consequence of your son's poor policy, Áṛjuna had little regard for his enemy's massive army that stood before him and drew his army into battle array. Thick with horsemen and elephants, crowded with foot-soldiers and chariots and led in formation by Dhrishta-dyumna, that massive army looked spectacular! Prishata's grandson, a bowman whose radiance was the equal of the sun and moon and whose horses were the color of doves, shone forth like Time incarnate. Along with their followers, all Dráupadi's boys—eager for battle and sporting divine armor and weapons and their courage equal to that of tigers—guarded Prishata's grandson, their bodies ablaze like the constellations of stars surrounding the moon. 47.5

Then, seeing the oath-bound warriors in the battle among those arrayed armies, Áṛjuna drew his bow Gándiva and attacked them in fury. The oath-bound warriors then rushed upon Pritha's son, striving to kill him with their hearts firmly on victory and resolved to flee only in death. That onslaught of valiant heroes, dense with waves of men and horses, crowded with maddened elephants and chariots and including foot-soldiers, speedily struck Áṛjuna. The tumultuous battle that they had with the Wearer of the crown was just like the one that we've been told he had with the Niváta-kávacha demons! 47.10

Pritha's son hacked apart the chariots, horses, banners, elephants and foot-soldiers that had gone into battle, and the arrows, bows, swords, discuses, axes and arms raised with weapons, and many other various weapons and the heads of his enemies by the thousand. Thinking that that warrior was

tasmin sainya|mah”|āvarte pātāla|tala|saṁnibhe  
nimagnam taṁ ratham matvā neduḥ saṁśaptakās tathā.  
sa punas tān arīn hatvā, punar uttarato ’vadhīt,

47.15 dakṣiṇena ca, paścāc ca, kruddho Rudraḥ paśūn iva.

atha Pāñcāla|Cedīnām, Sṛñjayānām ca, māriṣa,  
tvadīyaiḥ saha saṁgrāma āsīt parama|dāruṇaḥ.  
Kṛpaś ca, Kṛtavarmā ca, Śakuniś c’ āpi Saubalaḥ,  
hr̥ṣṭa|senāḥ, su|saṁrabdhā rath’|ānīka|prahāriṇaḥ,  
Kosalaiḥ, Kāśya|Matsyaiś ca, Kārūṣaiḥ, Kekayair api,  
Śūrasenaiḥ śūra|varair yuyudhur yuddha|dur|madāḥ.  
teṣām anta|karam yuddham deha|pāpm’|āsu|nāśanam  
kṣatra|viṭ|śūdra|vīrāṇām dharmyam, svargyam, yaśas|karam.

Duryodhano ’tha sahito bhrātṛbhir, Bharata’|rṣabha,  
47.20 guptaḥ Kuru|pravīraiś ca, Madrāṇām ca mahā|rathaiḥ,  
Pāṇḍavaiḥ saha, Pāñcālaiś, Cedibhiḥ, Sātyakena ca  
yudhyamānam raṇe Karṇam Kuru|vīro ’bhyapālayat.  
Karṇo ’pi niśitair bāṇair vinihatya mahā|camūm,  
pramṛdya ca ratha|śreṣṭhān, Yudhiṣṭhiram apīḍayat.  
vi|vastr’|āyudha|deh’|āsūn kṛtvā śatrūn sahasraśaḥ,  
yuktva svarga|yaśobhyām ca, svebhyo mudam udāvahat.

evam, māriṣa, saṁgrāmo nara|vāji|gaja|kṣayaḥ  
Kurūṇām Sṛñjayānām ca dev’|āsura|samo ’bhavat!



sinking into the great maelstrom of troops which seemed like the pit of hell, the oath-bound warriors rejoiced. Continually striking his enemies, he repeatedly killed those to his left, those to his right and those behind him, like Rudra 47.15 slaughtering animals in rage.

Then there was an incredibly violent battle between the Panchálas, Chedis and Srínjayas and your troops, dear friend. Mad for battle, Kripa, Krita-varman and Súbala's son Shákuni, and their ferocious and excited forces attacking with their chariot divisions, fought with those brilliant heroes the Shura-senas, Kósalas, Kashis, Matsyas, Karúshas and Kékayas. Their death-causing battle, destroying body, sin and life, generated merit, heaven and fame for the kshatriya, vaishya and shudra heroes.

Then the Kuru hero Duryódhana, together with his 47.20 brothers, bull of Bharatas, and guarded by Kuru heroes and mighty warriors of the Madras, protected Karna as he fought with the Pándavas, Panchálas, Chedis and Sátyaki in the battle. Karna too, after destroying a massive division with sharp arrows and crushing the finest chariots, bore down on Yudhi-shthira. Stripping his enemies by the thousands of their garments, weapons, bodies and lives, and uniting them with fame and heaven, he brought joy to his own people.

In this way, dear friend, this battle of the Kurus and Srínjayas, the end for men, horses and elephants, was the equal of the battle of the gods and demons!

DHŔTARĀṢṬRA uvāca:

- 48.1 YAT TAT PRAVIŚYA Pārthānām  
 sainyaṃ, kurvañ jana|kṣayam,  
 Karṇo rājānam abhyetya,  
 tan mam' ācakṣva, Saṃjaya!  
 ke ca pravīrāḥ Pārthānām yudhi Karṇam avārayan?  
 kāṃś ca pramathy' Ādhirathir Yudhiṣṭhiram apīḍayat?

SAMJAYA uvāca:

- Dhṛṣṭadyumna|mukhān Pārthān  
 dr̥ṣṭvā Karṇo vyavasthitān  
 samabhyadhāvat tvaritaḥ  
 Pāñcālāñ śatru|karṣiṇaḥ.  
 taṃ tūrṇam abhidhāvantaṃ Pāñcālā jita|kāśiṇaḥ  
 pratyudyayur mah" |ātmānam, haṃsā iva mah" |ārṇavam.  
 48.5 tataḥ śaṅkha|sahasrāṇām nisvano hṛdayaṃ|gamaḥ  
 prādur āsīd ubhayato, bherī|śabdaś ca dāruṇaḥ.  
 nānā|bāṇa|nipātāś ca, dvip' |āśva|ratha|nisvanaḥ,  
 siṃha|nādaś ca vīrāṇām abhavad dāruṇas tadā.  
 s' |ādri|drum' |ārṇavā bhūmiḥ, sa|vāt' |āmbu|dam ambaram,  
 s' |ārḥ' |ēndu|graha|nakṣatrā dyauś ca, vyaktaṃ vighūrṇitā.  
 iti bhūtāni taṃ śabdaṃ menire, te ca vivyathuḥ,  
 yāni c' āpy alpa|sattvāni, prāyas tāni mṛtāni ca.

DHRITA-RASHTRA said:

SÁNJAYA! TELL ME how Karna breached the army of Pri- 48.1  
tha's sons, laid waste to its men and attacked the king. Who  
were the heroes among Pritha's sons that thwarted Karna in  
the battle? And who did Ádhiratha's son destroy so he could  
bear down on Yudhi-shthira?

SÁNJAYA said:

Seeing the Dhrishta-dyumna led forces of Pritha's sons  
positioned for battle, Karna quickly attacked the Panchálas,  
scourges of their enemies. Like geese rising to meet the  
ocean, the Panchálas rose like conquerors to meet that great  
man who had attacked them so suddenly.

The heart-stirring sound of thousands of conches and the 48.5  
raucous sound of kettle-drums then became audible from  
both sides. And then various arrows began to fall, the sound  
of elephants, horses and chariots arose, and the guttural roar  
of a lion came forth from the heroes. The earth with the  
mountains, trees and oceans, the atmosphere with the wind  
and clouds, and the sky with the sun, moon, planets and  
stars, shook visibly. Living beings pondered that sound and  
trembled; most of those that had little courage perished.

atha Karṇo bhṛśaṃ kruddhaḥ, śīghraṃ astram udīrayan,  
 jaghāna Pāṇḍavīm senām, āsurīm Maghavān iva.  
 48.10 sa Pāṇḍavaḥ|balaṃ Karṇaḥ praviśya viśjañ charān  
 Prabhadrakāṇām pravarān ahanat sapta|saptatim.  
 tataḥ su|pūṅkhair niśitai ratha|śreṣṭho rath' |ēsubhiḥ  
 avadhīt pañca|viṃśatyā Pañcālān pañca|viṃśatim.  
 su|varṇa|pūṅkhair nārācaiḥ para|kāya|vidāraṇaiḥ  
 Cedikān avadhīd vīraḥ śataśo 'tha sahasraśaḥ.

taṃ tathā samare karma kurvāṇam atimānuṣam,  
 parivavrur, mahārāja, Pañcālānām ratha|vrajāḥ.  
 tataḥ saṃdhāya viśikhān pañca, Bhārata, duḥ|sahān,  
 Pañcālān avadhīt pañca Karṇo Vaikartano vṛṣaḥ.  
 48.15 Bhānudevam, Citrasenam, Senābindum ca, Bhārata,  
 Tapanam, Śūrasenam ca Pañcālān ahanad raṇe.  
 Pañcāleṣu ca śūreṣu vadhyamāneṣu sāyakaiḥ,  
 hāhā|kāro mahān āsīt Pañcālānām mah' |āhave.  
 parivavrur, mahārāja, Pañcālānām rathā daśa,  
 punar eva ca tān Karṇo jaghān' āsu patatribhiḥ.  
 cakra|rakṣau tu Karṇasya putrau, mārīṣa, dur|jayau  
 Suśeṇaḥ Satyasenaś ca tyaktvā prāṇān ayudhyatām.  
 prṣṭha|goptā tu Karṇasya jyeṣṭhaḥ putro mahārathaḥ  
 Vṛṣasenah svayam Karṇam prṣṭhataḥ paryapālayat.

48.20 Dhṛṣṭadyumnaḥ, Sātyakiś ca, Draupadeyā, Vṛkodaraḥ,  
 Janamejayaḥ, Śikhaṇḍī ca, pravīrāś ca Prabhadrakāḥ,  
 Cedi|Kekaya|Pañcālā, yamau, Matsyāś ca daṃśitāḥ  
 samabhyadhāvan Rādheyam jighāmsantaḥ prahāriṇam.  
 ta enam vividhaiḥ śastraiḥ, śara|dhārābhir eva ca

Quickly raising his swift missile in a terrible rage, Karna then struck the Pándava army like Mághavan the army of demons. Breaching the army of the Pándavas and discharging his arrows, he slaughtered seventy-seven heroes of the Prabhádrakas. Then that superior warrior killed twenty-five Panchálas with twenty-five sharp arrows with superb nocks. With iron arrows sporting golden nocks lacerating the bodies of his enemies, that hero killed Chedis by the hundred and then by the thousand. 48.10

Masses of Panchála chariots surrounded him, great king, as he carried out this superhuman deed in the battle. After nocking five irresistible arrows, Bhárata, that bull Karna Vaikártana then killed five Panchálas.

Bhanu-deva, Chitra-sena, Sena-bindu, Tápana and Shura-sena were the Panchálas he killed in combat, Bhárata. And when his arrows killed those Panchála heroes, there were great sounds of astonishment from the Panchálas in that great battle. Ten Panchála warriors surrounded him, great king, and again Karna immediately killed them with his arrows. Karna's indomitable sons and wheel-protectors Sushéna and Satya-sena, dear friend, fought without regard for their lives. And Karna's rear-guard and eldest son, the mighty warrior Vrisha-sena himself, protected Karna from behind. 48.15

Dhrishta-dyumna, Sátyaki, Dráupadi's sons, Wolf-belly, Janam-éjaya, Shikhándin, the Prabhádraka heroes, the Chedis, Kékayas and Panchálas, the twins and the Matsyas, all clad in mail, attacked Radha's son together, striving to kill him as he fought back. Like clouds in the wet season raining down on a mountain, they rained down on him 48.20

abhyavarṣan vimardantaṃ, prāvṛṣ' iv' āmbu|dā girim.

pītarāṃ tu parīpsantaḥ Karṇa|putrāḥ prahāriṇaḥ,  
tvadīyās c' āpare, rājan, vīrā vīrān avārayan.

Suṣeṇo Bhīmasenasya chittvā bhallena kārmukam  
nārācaiḥ saptabhir viddhvā hṛdi Bhīmaṃ nanāda ha.

48.25 ath' ānyad dhanur ādāya su|dr̥ḍhaṃ bhīma|vikramaḥ  
sa|jyam Vṛkodaraḥ kṛtvā Suṣeṇasy' ācchinad dhanuḥ.  
vivyādha c' āinaṃ daśabhiḥ kruddho nṛtyann iv' eṣubhiḥ,  
Karṇaṃ ca tūrṇaṃ vivyādha tri|saptatyā śitaiḥ śaraiḥ.  
Bhānusenam ca daśabhiḥ s'|āśva|sūt'|āyudha|dhvajam  
paśyatām suhṛdām madhye Karṇa|putram apātayat.  
kṣurapra|ṇunnaṃ tat tasya śiraś candra|nibh'|ānanam  
śubha|darśanam ev' āsīn, nāla|bhraṣṭam iv' āmbu|jam.

hatvā Karṇa|sutaṃ Bhīmas tāvakān punar ārdayat.  
Kṛpa|Hārdikyayoś chittvā cāpau tāv apy ath' ārdayat.

48.30 Duḥśāsanam tribhir viddhvā, Śakuniṃ ṣaḍbhir āyasaiḥ,  
Ulūkam ca Patatṛiṃ ca cakāra virathāv ubhau.

Suṣeṇaṃ ca, «hato 's'! iti» bruvann ādatta sāyakam;  
tam asya Karṇas ciccheda, tribhiś c' āinaṃ atāḍayat.

ath' ānyam parijagrāha su|parvāṇaṃ, su|tejanam,  
Suṣeṇāy' āsrjad Bhīmas. tam apy asy' ācchinad Vṛṣaḥ.  
punaḥ Karṇas tri|saptatyā Bhīmasenam ath' eṣubhiḥ  
putraṃ parīpsan vivyādha krūraṃ krūrain jighāṃsayā.

with various weapons and sheets of arrows as he pounded them.

But Karna's attacking sons striving to save their father, and other heroes of your army, king, thwarted those heroes. After splintering Bhima's bow with a broad arrow and wounding him in the chest with seven iron arrows, Sushéna roared at Bhima.

Grabbing another very stiff bow and stringing it, with 48.25  
formidable force Wolf-belly then splintered Sushéna's bow. And as if dancing in rage he wounded him with ten arrows and quickly wounded Karna with seventy-three sharp arrows. With ten he felled Karna's son Bhanu-sena amid his watching allies, along with his horses, charioteer, weapons and banner. Dispatched by a razor-edged arrow, his head—its face like the moon—was as beautiful as a lotus flower fallen from its stalk.

Bhima resumed tormenting your men after killing Karna's son. Splintering the bows of Kripa and Hrídika's son, 48.30  
he then tormented them, too. Wounding Duhshásana with three iron arrows and Shákuni with six, he stripped both Ulúka and Patátri of their chariots. He seized an arrow as he yelled at Sushéna, "You're dead!" But Karna split his arrow and wounded him with three arrows.

Then Bhima seized another neatly jointed and well-pointed arrow and discharged it at Sushéna. But Vrisha split that arrow of his as well. Protecting his son and with the intention of killing him, Karna again wounded fierce Bhima-sena with seventy-three fierce arrows.

Suṣeṇas tu dhanur gṛhya bhāra|sādhanam uttamam  
Nakulaṃ pañcabhir bāṇair bāhvor urasi c' ārpayat.

48.35 Nakulas taṃ tu viṃśatyā viddhvā bhāra|sahair dṛḍhaiḥ  
nanāda balavan nādaṃ, Karṇasya bhayam ādadhat.  
taṃ Suṣeṇo, mahā|rāja, viddhvā daśabhir āsu|gaiḥ  
ciccheda ca dhanuḥ śīghraṃ kṣurapreṇa mahā|rathaḥ.

ath' ānyad dhanur ādāya Nakulaḥ krodha|mūrchitaḥ  
Suṣeṇaṃ navabhir bāṇair vārayām āsa saṃyuge.  
sa tu bāṇair diśo, rājann, ācchādya para|vīra|hā  
ājaghne sārathim c' āsya, Suṣeṇaṃ ca tatas tribhiḥ,  
ciccheda c' āsya su|dṛḍhaṃ dhanur bhallais tribhis tridhā.

ath' ānyad dhanur ādāya Suṣeṇaḥ krodha|mūrchitaḥ  
48.40 āvidhyan Nakulaṃ ṣaṣṭyā, Sahadevaṃ ca saptabhiḥ.  
tad yuddhaṃ su|mahad, ghoram āsīd, dev'|āsur'|ōpamam,  
nighnatāṃ sāyakais tūrṇam anyonyasya vadhaṃ prati.

Sātyakir Vṛṣasenasya sūtaṃ hatvā tribhiḥ śaraiḥ  
dhanuś ciccheda bhallena, jaghān' āśvāṃś ca saptabhiḥ.  
dhvajam ek'|êṣuṇ' ōnmathya tribhis taṃ hr̥dy atādayat.

ath' āvasannaḥ sva|rathe muhūrtāt punar utthitaḥ;  
sa raṇe Yuyudhānena vi|sūt'|āśva|ratha|dhvajah  
kr̥to, jighāṃsuḥ Śaineyaṃ khaḍga|carma|dhṛg abhyayāt.  
tasya c' āpatataḥ śīghraṃ Vṛṣasenasya, Sātyakir

48.45 vārāha|karṇair daśabhir avidhyad asi|carmaṇī.



Sushéna grabbed a superb and extremely effective bow and wounded Nákula in the chest and arms with five arrows. But powerful Nákula, after wounding him with twenty very strong and solid arrows, roared a roar and roused fear in Karna. After wounding him with ten arrows, great king, the mighty warrior Sushéna quickly split his bow with a razor-edged arrow. 48.35

Seething with rage, Nákula then grabbed another bow and enveloped Sushéna in battle with nine arrows. Covering the directions with arrows, king, that killer of enemy-heroes struck his driver and then Sushéna with three arrows, and split his very stiff bow in three places with three broad arrows.

Seething with rage, Sushéna then grabbed another bow and wounded Nákula with sixty arrows and Saha-deva with seven. Like the battle of the gods and demons, the battle between those men was magnificent and horrific as they attacked quickly with arrows in order to kill one another. 48.40

Once he'd killed Vrisha-sena's charioteer with three arrows, Sátyaki split his bow with a broad arrow and killed his horses with seven arrows. After tearing his banner apart with one arrow, he wounded him in the chest with three.

Sinking into his chariot, after a moment Vrisha-sena rose up again. Stripped in battle of his driver, horses, chariot and banner by Yuyudhána, he attacked Shini's grandson wielding his sword and shield and hoping to kill him. As Vrisha-sena rapidly rushed at him, Sátyaki pummelled his sword and shield with ten boar-eared arrows. 48.45

Duḥśāsanas tu taṃ dṛṣtvā viratham, vyāyudham kṛtam,  
 āropya sva|ratham tūrṇam apovāha raṇ'āturam.  
 ath' ānyam ratham āsthāya, Vṛṣaseno mahā|rathaḥ,  
 Draupadeyāṃs tri|saptatyā, Yuyudhānam ca pañcabhiḥ,  
 Bhīmasenam catuḥ|śaṣṭyā, Sahadevaṃ ca pañcabhiḥ,  
 Nakulaṃ triṃśatā bāṇaiḥ, Śatānīkaṃ ca saptabhiḥ,  
 Śikhaṇḍinaṃ ca daśabhir, Dharma|rājaṃ śatena ca,  
 etāṃś c' ānyāṃś ca, rāj'ēndra, pravīrāṇ jaya|grddhinaḥ,  
 abhyardayan mah"ḥṣv|āsaḥ Karṇa|putro, viśāṃ pate,  
 48.50 Karṇasya yudhi dur|dharṣas tataḥ prṣṭham apālayat.

Duḥśāsanam tu Śaineyo navair navabhir āyasaiḥ  
 vi|sūt'āśva|ratham kṛtvā lalāṭe tribhir ārpayat.  
 sa tv anyam ratham āsthāya vidhivat kalpitaṃ punaḥ  
 yuyudhe Pāṇḍubhiḥ sārdham Karṇasy' āpyāyayan balam.

Dhṛṣṭadyumnas tataḥ Karṇam avidhyad daśabhiḥ śaraiḥ,  
 Draupadeyās tri|saptatyā, Yuyudhānas tu saptabhiḥ,  
 Bhīmasenaś catuḥ|śaṣṭyā, Sahadevaś ca saptabhiḥ,  
 Nakulas triṃśatā bāṇaiḥ, Śatānīkas tu saptabhiḥ,  
 Śikhaṇḍī daśabhir, vīro Dharma|rājaḥ śatena tu.  
 48.55 ete c' ānye ca, rāj'ēndra, pravīrā jaya|grddhinaḥ  
 abhyardayan mah"ḥṣv|āsaṃ sūta|putraṃ mahā|mṛdhe.

tān sūta|putro viśikhair daśabhir daśabhiḥ śaraiḥ  
 rathen' ānucaran vīraḥ pratyavidhyad ariṃ|damah.  
 tatr' āstra|vīryam Karṇasya, lāghavam ca mah"ātmanah  
 apaśyāma, mahā|bhāga; tad adbhutam iv' ābhavat!  
 na hy ādadānam dadṛśuḥ, saṃdadadhānam ca sāyakān,

But, seeing Vrisha-sena stripped of his chariot and weapon and injured in battle, Duhshásana pulled him onto his chariot and quickly carried him away. Mounting another chariot, lord of the people, and tormenting Dráupadi's sons with seventy-three arrows, Yuyudhána with five, Bhima-sena with sixty-four, Saha-deva with five, Nákula with thirty, Shataníka with seven, Shikhándin with ten and the King of Law with a hundred arrows—these and other heroes eager for victory, lord of kings—Karna's indomitable son Vrisha-sena, a mighty warrior and archer, thereby protected Karna's rear in the battle. 48.50

But Shini's grandson stripped Duhshásana of his charioteer, horses and chariot with nine new iron arrows and wounded him in the forehead with three. But mounting another well-prepared chariot, Duhshásana continued battling with the Pándavas, bolstering Karna's army.

Dhrishta-dyumna then wounded Karna with ten arrows, Dráupadi's sons wounded him with seventy-three, Yuyudhána with seven, Bhima-sena with sixty-four, Saha-deva with seven, Nákula with thirty arrows, Shataníka with seven, Shikhándin with ten and the heroic King of Law with a hundred. These and other heroes eager for victory, lord of kings, tormented that mighty archer the charioteer's son in that great battle. 48.55

That enemy-subduing hero, the son of the charioteer, pursued them in his chariot and wounded them in return with ten arrows each. Distinguished man, we saw there the prowess of Karna's weapon and the speed of that great man; it was miraculous! They saw him neither grab, nock nor release his arrows; but they saw his enemies killed from

vimuñcantam ca, samrambhād; apaśyanta hatān arīn.  
 dyaur, viyad, bhūr, diśaś c' āiva prapūrṇāni śitaiḥ śaraiḥ,  
 aruṇ' | ābhr' | āvṛt' | ākāraṃ tasmin deśe babhau viyat.

48.60 nṛtyann iva hi Rādheyaś cāpa | hastaḥ pratāpavān  
 yair viddhaḥ, pratyaviddhyat tān ek' | āikaṃ tri | guṇaiḥ śaraiḥ.  
 śataiś ca daśabhiś c' āitān punar viddhvā nanāda ca.  
 s' | āśva | sūta | rathāś channās tatas te vivaraṃ daduḥ.  
 tān pramathya mah" | eṣv | āsān Rādheyaḥ śara | vr̥ṣṭibhiḥ  
 gaj' | ānīkam a | sambādham praviśac chatru | karśanaḥ.  
 sa rathāṃs tri | śataṃ hatvā Cedīnām a | nivartinām,  
 Rādheyo niśitair bāṇais tato 'bhyārchad Yudhiṣṭhiram.  
 tatas te Pāṇḍavā, rājañ, Chikhaṇḍī ca sa | Sātyakiḥ  
 Rādheyāt parirakṣanto rājānaṃ paryavārayan.

48.65 tath" āiva tāvakāḥ sarve Karṇaṃ dur | vāraṇaṃ raṇe  
 yattāḥ śūrā mah" | eṣv | āsāḥ paryarakṣanta sarvaśaḥ.  
 nānā | vāditra | ghoṣāś ca prādur āsan, viśāṃ pate,  
 siṃha | nādaś ca saṃjajñe śūrāṇām abhigarjatām.  
 tataḥ punaḥ samājagmur a | bhītāḥ Kuru | Pāṇḍavāḥ,  
 Yudhiṣṭhira | mukhāḥ Pārthāḥ, sūta | putra | mukhā vayam.

SAMJAYA uvāca:

49.1 VIDĀRYA KARṆAS tāṃ senāṃ Yudhiṣṭhiram ath' ādravat  
 ratha | hasty | āśva | pattīnām sahasraiḥ parivāritāḥ.  
 nān" | āyudha | sahasrāṇi preritāny aribhir Vṛṣaḥ  
 chittvā bāṇa | śatair ugrais tān avidhyad a | sambhramāt.

his rage. The sky, the air, the earth and the directions were completely filled with sharp arrows, and the air in that place glowed like it was filled with red clouds.

As if dancing with bow in hand, one by one and with 48.60  
three times as many arrows, Radha's powerful son wounded in return those who had wounded him. And he roared after wounding them again with a hundred and ten arrows. Covered along with their horses, charioteers and chariots, they then offered him an opening. Crushing mighty archers with showers of arrows, Radha's son, withering his enemies, breached the gaping elephant division. Once he'd killed thirty warriors of the unwavering Chedis, Radha's son then reached Yudhi-shthira with his sharp arrows.

So, king, the Pándavas and Shikhándin with Sátyaki alongside surrounded the king, protecting him from Radha's son. Similarly, all the heroes and mighty archers from 48.65  
your army readied themselves and protected irrepressible Karna in every way in the battle.

And sounds from various instruments became audible, lord of the people, and a lion's roar rose from those heroes as they savagely howled. Then the fearless Kurus and Pándavas clashed together, Pritha's sons led by Yudhi-shthira and us led by the charioteer's son.

SÁNJAYA said:

SURROUNDED BY thousands of chariots, elephants, horses 49.1  
and foot-soldiers and tearing open that army, Karna then attacked Yudhi-shthira. Vrisha shattered the thousands of different weapons hurled by his enemies and coolly pelted them with hundreds of formidable arrows. The charioteer's

nicakarta śirāṃsy eṣāṃ, bāhūn, ūrūṃś ca sūta|jah;  
te hatā vasudhāṃ petur, bhagnās c' ānye vidudruvuh.

Drāviḍas tu, Niṣādās tu punaḥ Sātyaki|coditāḥ  
abhyadravañ jighāṃsantaḥ pattayaḥ Karṇam āhave.

49.5 te vi|bāhu|śirastrāṇāḥ prahatāḥ Karṇa|sāyakaiḥ,  
petuḥ pṛthivyāṃ yugapac, chinnaṃ śāla|vanaṃ yathā.  
evam yodha|śatāny ājau, sahasrāṇy, ayutāni ca  
hatān' īyur mahīm dehair, yaśas" āpūrayan diśaḥ.

atha Vaikartanaṃ Karṇam raṇe kruddham iv' Āntakam  
rurudhuḥ Pāṇḍu|Pañcālā, vyādhiṃ mantr'āuṣadhair iva.  
sa tān pramṛdy' ābhyapatat punar eva Yudhiṣṭhiram,  
mantr'āuṣadhi|kriy"ātīto vyādhir atyulbaṇo yathā.  
sa rāja|gr̥ddhibhī ruddhaḥ Pāṇḍu|Pañcālā|Kekayaiḥ,  
n' āśakat tān atikrāntuṃ, mṛtyur Brahma|vido yathā.

49.10 tato Yudhiṣṭhiraḥ Karṇam a|dūra|sthaṃ nivāritam  
abravīt para|vīra|ghnaṃ krodha|saṃrakta|locanaḥ:  
«Karṇa! Karṇa! vṛthā|dr̥ṣṭe, sūta|putra! vacaḥ śṛṇu!  
sadā spardhasi saṃgrāme Phālguṇena tarasvinā.  
tath" āsmān bādhasē nityaṃ Dhārtarāṣṭra|mate sthitaḥ.  
yad balaṃ, yac ca te vīryaṃ, pradveṣo yaś ca Pāṇḍuṣu,  
tat sarvaṃ darśayasv' ādya pauruṣaṃ mahad āsthitaḥ!  
yuddha|śraddhāṃ ca te 'dy' āhaṃ vineṣyāmi mah"|āhave!»

son cut off their heads, arms and shins; those killed collapsed on the ground and others fled in defeat.

But, egged on by Sátyaki, Dravidian and Nisháda foot-soldiers attacked Karna aiming to kill him in the battle. Stripped of their arms and helmets and slain by Karna's 49.5 arrows, as one they fell to the earth like a clear-felled forest of *shala* trees. In this way, hundreds, thousands and tens of thousands of warriors killed in combat spread the earth with their bodies and filled the directions with their fame.

Then, just as a disease is repelled with mantras and medicinal herbs, the Pándavas and Panchálas repelled Karna Vai-kártana who in battle was like Death in a fury. Like a powerful disease beyond the effects of mantras, medicinal herbs and remedies, he crushed them and again fell on Yudhi-shthira. But, repelled by the Pándavas, Panchálas and Kékayas who hankered for their king, he couldn't overcome them just as death can't overcome those who know Brahman.

His eyes inflamed with rage, Yudhi-shthira then spoke 49.10 to Karna, that killer of enemy-heroes who, held back, remained nearby: "Karna! Karna! Your insight is pathetic, charioteer's son! Listen to these words! You always vie in battle with bold Phálguna. Devoted to the will of Dhritarashtra's son, you always oppose us. Drawing on your enormous courage, you must put everything on display today: your strength, your courage and your hostility for the Pándavas! In this great battle today I will dispel your faith in combat!"

evam uktvā, mahā|rāja, Karṇaṃ Pāṇḍu|sutas tadā  
su|varṇa|puṅkhaḥ daśabhir vivyādh' āya|mayaiḥ śitaiḥ.

49.15 taṃ sūta|putro daśabhiḥ pratyaviddhyad ariṃ|damaḥ  
vatsa|dantair mah" |ēṣv|āsaḥ prahasann iva, Bhārata.

so 'vajñāya tu nirviddhaḥ sūta|putreṇa, māriṣa,  
prajajvāla tataḥ krodhādd, haviṣ" ēva hut'|āśanaḥ.  
jvālā|mālā|parikṣipto rājño deho vyadrśyata,  
yug'|ānte dagdhu|kāmasya saṃvart'|āgner iv' āparaḥ.  
tato visphārya su|mahac cāpaṃ hema|pariṣkṛtam,  
samādhatta śitaṃ bāṇaṃ girīṇām api dāraṇam.  
tataḥ pūrṇ'|āyat'|ōtkṛṣṭaṃ Yama|daṇḍa|nibhaṃ śaram  
mumoca tvarito rājā sūta|putra|jighāṃsayā.

49.20 sa tu vegavatā mukto bāṇo vajr'|āśani|svanaḥ  
viveśa sahasā Karṇaṃ savye pārśve mahā|ratham.  
sa tu tena prahāreṇa pīḍitaḥ pramumoha vai.  
srasta|gātro mahā|bāhur dhanur utsṛjya syandane  
gat'|āsur iva niścetāḥ Śalyasy' ābhimukho 'patat.  
rāj" āpi bhūyo n' ājaghne Karṇaṃ Pārtha|hit'|ēpsayā.

tato hāhā|kṛtaṃ sarvaṃ Dhārtarāṣṭra|balaṃ mahat  
vivarṇa|mukha|bhūyiṣṭhaṃ Karṇaṃ dr̥ṣṭvā tathā|gatam.  
siṃha|nādaś ca saṃjajñe, kṣvelāḥ, kilakilās tathā  
Pāṇḍavānām, mahā|rāja, dr̥ṣṭvā rājñāḥ parākramam.



Once he'd said this to Karna, great king, Pandu's son pelted him with ten iron arrows with nocks of gold. Sneering, the charioteer's son, an enemy-destroyer and mighty archer, pelted him in return with ten calf-toothed arrows, Bhárata. 49.15

Contemptuously wounded by the charioteer's son, dear friend, Yudhi-shthira then flared up with anger like a sacrificial fire with an oblation. The king's body seemed surrounded by a garland of flames, as if he rivalled the world-destroying fire eager to burn at the end of an epoch. Then, drawing his massive, gold-embossed bow, he nocked a sharp arrow able to split even mountains. With the aim of killing the charioteer's son, the king quickly released that arrow which seemed like Yama's staff drawn up in his fully extended bow.

Released by the dynamic king, that arrow which sounded like Indra's thunderbolt brutally penetrated the mighty warrior Karna in his left side. Badly injured by that blow, he became dazed. His limbs hanging limply and losing grip on his bow, he fell senseless before Shalya in the chariot as if he were dead. Yet still the king did not kill Karna because he wanted to do what was right by Pritha's son.\* 49.20

The entire massive army of the Dhartaráshtras exclaimed in horror after seeing Karna in such a state, his face almost completely devoid of color. A lion's roar came forth from the Pándavas, great king, as did whistles and cries of joy, after they had witnessed the courage of their king.

49.25 pratilabhya tu Rādheyaḥ saṃjñāṃ n' āticiprād iva  
dadhre rāja|vināśāya manaḥ krūra|parākramaḥ.  
sa hema|vikṛtaṃ cāpaṃ visphārya Vijayaṃ mahat,  
avākīrad a|mey'|ātmā Pāṇḍavaṃ nīsitaiḥ śaraiḥ.  
tataḥ kṣurābhyāṃ Pāñcālyau cakra|rakṣau mah"|ātmanaḥ  
jaghāna Candradevaṃ ca, Daṇḍadhāraṃ ca saṃyuge.  
tāv ubhau Dharma|rājasya pravīrau paripārśvataḥ  
rath'|ābhyāśe cakāśete, candrasya' ēva punar|vasū.

Yudhiṣṭhiraḥ punaḥ Karṇam aviddhyat trimśatā śaraiḥ,  
Suśeṇaṃ, Satyasenaṃ ca tribhis tribhir atāḍayat.  
49.30 Śalyaṃ navatyā vivyādha, tri|saptatyā ca sūta|jam,  
tāmś c' āsya goptṛn vivyādha tribhis tribhir a|jīhma|gaiḥ.

tataḥ prahasy' Ādhirathir vidhunvānaḥ sa kārmukam  
bhittvā bhallena, rājānaṃ viddhvā ṣaṣṭy" ānadat tadā.

tataḥ pravīraḥ Pāṇḍūnāṃ abhyadhāvann a|maṛṣitāḥ,  
Yudhiṣṭhiraṃ parīpsantaḥ, Karṇam abhyardayaṅ śaraiḥ.  
Sātyakiś, Cekitānaś ca,

Yuyutsuḥ, Pāṇḍya eva ca,  
Dhṛṣṭadyumnaḥ, Śikhaṇḍī ca,

Draupadeyāḥ, Prabhadrakāḥ,  
yamaḥ ca, Bhīmasenaś ca, Śiśupālasya c' ātmajaḥ,  
Kārūṣā, Matsya|śeṣāś ca, Kekayāḥ, Kāśi|Kosalāḥ,

49.35 ete ca tvaritā vīrā Vasuṣeṇam atāḍayan.

Janamejayaś ca Pāñcālyāḥ Karṇaṃ vivyādha sāyakaiḥ.  
vārāha|karṇa|nārācīr, nālīkair nīsitaiḥ śaraiḥ,  
vatsa|dantair, vipāṭhaiś ca, kṣurapraiś, caṭakā|mukhaiḥ,  
nānā|praharaṇaiś c' ōgrai, ratha|hasty|aśva|śādibhiḥ,  
sarvato 'bhyādravat Karṇaṃ parivārya jighāṃsayā.

After almost no time at all Radha's son recovered consciousness and, his courage formidable, focused his mind on the king's destruction. Drawing his huge gilded bow Vijaya, Karna, whose soul had no measure, covered the Pándava with sharp arrows. With two sharp blades he then killed in battle that great man's wheel-protectors, the Panchálas Chandra-deva and Danda-dhara. Both those heroes on either side of the King of Law close by his chariot were radiant like the pair of lunar mansions either side of the moon. 49.25

Yudhi-shthira again pelted Karna with thirty arrows, and wounded Sushéna and Satya-sena with three each. He pelted Shalya with ninety arrows and the charioteer's son with seventy-three, and he pelted his guards with three straight-flying arrows each. 49.30

Laughing, Ádhiratha's son bellowed as he shook his bow after wounding the king with a broad arrow and pelting him with sixty more.

Keeping Karna at bay with their arrows, the infuriated heroes of the Pándavas rushed forward hoping to reach Yudhi-shthira. Sátyaki, Chekitána, Yuyútsu, the Pandya king, Dhrishta-dyumna, Shikhándin, Dráupadi's sons, the Prabhádrakas, the twins, Bhima-sena, Shishu-pala's son, the Karúshas, the surviving Matsyas, the Kékayas, Kashis and Kósalas—all those quick heroes punished Vasu-shena. 49.35

And Janam-éjaya, grandson of the Panchála princess,\* wounded Karna with his arrows. Surrounding him on all sides with chariots, elephants, horses and horsemen, he attacked Karna eager to kill him with sharp boar-eared iron arrows, tubular arrows, calf-toothed arrows, large arrows,

sa Pāṇḍavānām pravaraiḥ sarvataḥ samabhidrutāḥ.  
udīrayan Brāhmam astram, śaraiḥ āpūrayan diśaḥ;  
tataḥ śara|mahā|jvālo, vīry'|ôṣmā Karṇa|pāvakaḥ  
nirdahan Pāṇḍava|vanam, vīraḥ paryacarad raṇe!

49.40 sa saṁdhāya mah" |āstrāṇi mah" |ēṣv'āso mahā|manāḥ  
prahasya puruṣ' |ēndrasya śaraiś ciccheda kārmukam.  
tataḥ saṁdhāya navatiṁ nimeṣān nata|parvaṇām,  
bibheda kavacam rājño raṇe Karṇaḥ śitaiḥ śaraiḥ.

tad varma hema|vikṛtam, ratna|citram babhau patat,  
sa|vidyud abhram savituḥ śliṣṭam vāta|hatam yathā.  
tad aṅgāt puruṣ' |ēndrasya bhraṣṭam varma vyarocata  
ratnair alaṁ|kṛtam citrair, vy|abhram niśi yathā nabhaḥ.  
chinna|varmā śaraiḥ Pārtho, rudhireṇa samukṣitaḥ,  
tataḥ sarv' |āyasīm śaktiṁ cikṣep' Ādhirathiṁ prati.

49.45 tāṁ jvalantīm iv' ākāśe śaraiś ciccheda saptabhiḥ.  
sā chinnā bhūmim agaman mah" |ēṣv'āsasya sāyakaiḥ.

tato bāhvor, lalāṭe ca, hṛdi c' āiva Yudhiṣṭhirah  
caturbhis tomaraiḥ Karṇam tāḍayitv" ānadan mudā.

udbhinna|rudhirah Karṇaḥ kruddhaḥ sarpa iva śvasan  
dhvajam ciccheda bhallena, tribhir vivyādha Pāṇḍavam,  
iṣu|dhī c' āsya ciccheda, ratham ca tilaśo 'cchinat.

razor-edged arrows, sparrow-faced arrows and various other formidable weapons.

Rushed upon from all sides by the best of the Pándavas, the hero maneuvered in battle as he discharged his Brahma weapon and filled the directions with his arrows; his courage the heat and his arrows the massive blaze, Karna was a fire burning the Pándavaforest! Nocking his great missiles and laughing, that proud and mighty archer splintered the bow of that lord of men\* with his arrows. Then, nocking ninety smooth-jointed arrows in a flash, Karna smashed through the king's armor in the battle with sharp arrows. 49.40

That gilded and jewel-speckled armor looked beautiful as it fell, like a lightning-filled cloud near the sun blown apart by the wind. Falling from the body of the lord of men, that armor decorated with colorful gems looked as beautiful as a cloudless sky in the night. His armor shattered and sprinkled with blood, Pritha's son then hurled his iron spear at Ádhiratha's son.

With seven arrows Karna shattered that spear that seemed to blaze in the sky and, shattered by the arrows of that mighty archer, it dropped to the ground. 49.45

Then after wounding him in the arms, forehead and heart with four lances, Yudhi-shthira bellowed with excitement.

Spouting blood, hissing like a snake and infuriated, Karna shredded his banner with a broad arrow, wounded the Pándava with three more, cut off both his quivers and smashed his chariot into pieces the size of sesame seeds.

kālā|vālās tu ye Pārthaṃ danta|varṇ” āvahan hayāḥ,  
 tair yuktaṃ ratham āsthāya, prāyād rājā parān|mukhaḥ.  
 evaṃ Pārtho 'py apāyāt sa nihataḥ pārṣṇi|sārathiḥ,  
 49.50 a|śaknuvan pramukhataḥ sthātum Karṇasya dur|manāḥ.  
 abhidrutya tu Rādheyah Pāṇḍu|putraṃ Yudhiṣṭhiram,  
 vajra|cchatr'|āṅkuśair, matsyair,  
 dhvaja|kūrm'|āmbu|j'|ādibhiḥ  
 lakṣaṇair upapannena  
 pāṇḍunā Pāṇḍu|nandanam,  
 pavitrī|kartum ātmānaṃ, skandhe saṃspr̥śya pāṇinā,  
 grahītum icchan sa balāt Kuntī|vākyam ca so 'smarat.  
 taṃ Śalyaḥ prāha, «mā, Karṇa,  
 gr̥hṇīthāḥ pārthiv'|ōttamam!  
 gr̥hīta|mātro, hatvā tvām,  
 mā kariṣyati bhasmasāt!»  
 abravīt prahasan, rājan, kutsayann iva Pāṇḍavam:  
 «kathaṃ nāma kule jātaḥ, kṣatra|dharme vyavasthitaḥ,  
 49.55 prajahyāt samaraṃ bhītaḥ, prāṇān rakṣan mah"|āhave?  
 na bhavān kṣatra|dharmeṣu kuśalo h' īti me matiḥ!  
 brāhme bale bhavān yuktaḥ, svādhyāye, yajña|karmaṇi.  
 mā sma yudhyasva, Kaunteya! mā ca vīrān samāsadaḥ!  
 mā c' āitān a|priyaṃ brūhi! mā vai vraja mahā|raṇam!  
 vaktavyā, mārīṣ', ānye tu; na vaktavyās tu mādr̥śāḥ;  
 mādr̥śān vibruvan yuddhe etad anyac ca lapsyase.  
 sva|gr̥haṃ gaccha, Kaunteya, yatra tau Keśav'|Ārjunau!  
 na hi tvām samare, rājan, hanyāt Karṇaḥ kathaṃ cana!»

After mounting a chariot that was yoked to those black-tailed and teeth-colored horses that had just now drawn Pritha's son, the king sped off in the opposite direction. In this way, with the charioteers that drove his outer horses dead, Pritha's son retired in low spirits, unable to stand before Karna. 49.50

Running after Pandu's son Yudhi-shthira, to purify himself Radha's son touched the son of Pandu on the shoulder with his pale hand that was adorned with tattoos such as lightning bolts, parasols, hooks, fish, flags, tortoises and lotuses. As he endeavored to seize him with force, he recalled Kunti's words.\*

Shalya said to him, "Karna, don't capture that excellent prince lest he kills you as soon as you capture him and reduces you to ashes!"

Laughing as if to scorn the Pándava, king, he said to Yudhi-shthira: "How is it that, born in a noble family and adhering to warrior law, you can abandon battle terrified, preserving your life in this great war? You're incapable of the duties of a warrior, that's what I think! Dedicated to sacred power, the recitation of mantras and sacrificial rites, you mustn't fight, son of Kunti! Don't advance against heroes, don't abuse them and don't go into the great battle! Dear friend, you can abuse others, but you shouldn't abuse the likes of us. If you do speak that way to the likes of us, you'll meet with this or some other fate in battle. Go home, son of Kunti! Or to wherever Késhava and Árjuna are! For, king, Karna would never kill you in battle!" 49.55

evam uktvā tataḥ Pārthaṃ viśrjya ca mahā|balaḥ  
49.60 nyahanat Pāṇḍavīm senām, Vajrahasta iv' āsurīm.

tato 'pāyād drutaṃ, rājan, vrīḍann iva nar'|ēśvaraḥ.  
ath' āpayātaṃ rājānam matv' ānvīyus tam acyutam  
Cedi|Pāṇḍava|Pañcālāḥ, Sātyakiś ca mahā|rathaḥ,  
Draupadeyās, tathā Śūrā, Mādrī|putrau ca Pāṇḍavau.

tato Yudhiṣṭhir'|ānīkaṃ dṛṣtvā, Karṇaḥ parān|mukham,  
Kurubhiḥ sahito vīraḥ prahr̥ṣṭaḥ pṛṣṭha|to 'nvagāt.  
bheri|śaṅkha|mṛdaṃgānām kārmukāṇām ca nisvanaḥ  
babhūva Dhārtarāṣṭrāṇām, siṃha|nāda|ravas tathā.

Yudhiṣṭhiras tu, Kauravya, ratham āruhya sa|tvaram  
49.65 Śrutakīrter, mahā|rāja, dṛṣṭavān Karṇa|vikramam.  
kālyamānaṃ balaṃ dṛṣtvā, Dharma|rājo Yudhiṣṭhirah  
tān yodhān abravīt kruddho, «nighnat' āitān! kim āsata?»

tato rājñ' ābhyanujñātāḥ Pāṇḍavānām mahā|rathāḥ  
Bhīmasena|mukhāḥ sarve putrāṃs te pratyupādravan.  
abhavat tumulaḥ śabdo yodhānām tatra, Bhārata,  
ratha|hasty|śva|pattīnām, śastrāṇām ca tatas tataḥ.  
«uttiṣṭhata!» «praharata!» «prait'!» «ābhipatat'! êti» ca  
iti bruvāṇā anyonyaṃ jaghnur yodhā mahā|raṇe.  
abhra|cchāy' ēva tatr' āsīc chara|vr̥ṣṭibhir ambare

49.70 samāvṛtair nara|varair nighnadbhir itar'|êtaram.  
vi|patākā|dhvaja|cchatrā, vy|śva|sūt'|āyudhā raṇe  
vy|aṅg'|āṅg'|āvayavāḥ, petuḥ kṣitau kṣīṇā kṣit'|īśvaraḥ.



Once he'd said this, the powerful man released Pritha's son and assailed the Pándava army just as the Thunderbolt-wielder assailed the army of demons. 49.60

That lord of men, king, then quickly departed from there as if in shame. Realizing he was in retreat, the Chedis, Pándavas, Panchálas, the mighty warrior Sátyaki, Dráupadi's boys, the Shuras and the two Pándava sons of Madri, followed that imperishable king.

Seeing Yudhi-shthira's army turn away from there, the hero Karna was elated and followed from behind together with the Kurus. The sound of bows, kettle-drums, conches and *mridānga* drums arose from among the Dhartaráshtas, as did the thunder of lion roars.

But, Kaurávyā, Yudhi-shthira quickly mounted Shrutakirti's chariot and saw Karna's procession, great king. Seeing that army driven on, the King of Law Yudhi-shthira was furious and said to his warriors, "Why do you rest? Kill them!" 49.65

As commanded by the king, all the mighty warriors of the Pándavas led by Bhima-sena then rushed on your sons. A chaotic clamor arose from the warriors there, Bhárata, and from the chariots, elephants, horses, foot-soldiers and weapons all over the place. Yelling "Stand your ground!" "Attack!" "Die!" and "Rush forward!" the warriors killed one another in the great battle. Enveloped by showers of arrows in the sky, it was as if there was a shadow from a cloud there as those excellent men struck one another. Stripped of their flags, banners, parasols, horses, charioteers and weapons in the battle, and losing limbs and portions of 49.70

pravaṇād iva śailānām śikharāṇi, dvip'ōttamāḥ  
 s'ārohā nihatāḥ petur, vajra|bhinnā iv' ādrayaḥ.  
 chinna|bhinna|viparyastair varm'ālamkāra|bhūṣaṇaiḥ  
 s'ārohās turagāḥ petur hata|vīrāḥ sahasraśaḥ.  
 vipraviddh'āyudhās c' āiva virathās ca rathair hatāḥ;  
 prativīraiś ca saṃmarde patti|saṃghāḥ sahasraśaḥ.  
 viśāl'āyata|tāmr'ākṣaiḥ padm'ēndu|sadṛś'ānanaiḥ,  
 49.75 śīrobhir yuddha|śauṇḍānām sarvataḥ saṃvṛtā mahī.

yathā bhuvi, tathā vyomni nisvanam śuśruvur janāḥ  
 vimānair, apsaraḥ|saṃghair, gīta|vāditra|nisvanaiḥ.  
 hatān abhimukhān vīrān vīraiḥ śata|sahasraśaḥ  
 āropy' āropya gacchanti vimāneṣv apsaro|gaṇāḥ.

tad dṛṣṭvā mahad āścaryam pratyakṣam, svarga|lipsayā  
 prahrṣṭa|manasaḥ śūrāḥ kṣipram jaghnuḥ parasparam.  
 rathino rathibhiḥ sārdham citram yuyudhur āhave,  
 pattayaḥ pattibhir, nāgāḥ saha nāgair, hayair hayaḥ.  
 evaṃ pravṛtte saṃgrāme gaja|vāji|nara|kṣaye,  
 49.80 sainyena rajasā vṛtte, sve svāñ jaghnuḥ, pare parān.

kacā|kaci yuddham āsīd, dantā|danti, nakhā|nakhi,  
 muṣṭi|yuddham, niyuddham ca deha|pāpm'āsu|nāśanam!

their limbs, those lords of the earth collapsed on the earth dead.

Like peaks falling down the slopes of mountains, superb elephants were slaughtered with their riders and collapsed like mountains struck by thunderbolts. Horses collapsed with their riders—these heroes were killed by the thousand!—their armor, ornaments and decorations torn, broken and inverted. Their weapons scattered, those stripped of their chariots were killed by others still in their chariots; and in that melee opposing forces killed divisions of foot-soldiers by the thousand. The earth was completely covered with the heads of those battle-keen warriors, their eyes red and stretched wide and their faces like a lotus or the moon. 49.75

In the sky and on earth people heard the sound made by the hordes of *āpsarases* in their celestial vehicles and the sounds of their songs and musical instruments. The bands of *āpsarases* still move along, continually raising onto their celestial chariots those heroes killed in hundreds and thousands by other heroes that they faced.

Seeing that great miracle before their eyes, the heroes were elated and immediately struck at one another with eagerness to reach heaven. Chariot-warriors fought brilliantly in battle with chariot-warriors, foot-soldiers with foot-soldier, elephants with elephants and horses with horses. In the battle that unfolded like so, destroying elephants, horses and men and whirling with dust kicked up by the troops, allies killed allies and enemies killed enemies. Yanking one another's hair and fighting tooth to tooth and nail to nail, 49.80

tathā vartati saṁgrāme gaja|vāji|nara|kṣaye,  
nar'|śva|nāga|dehebhyaḥ prasṛtā lohit'|āpagā  
gaj'|śva|nara|dehān sā vyuvāha patitān bahūn.  
nar'|śva|gaja|sambādhe nar'|śva|gaja|sādinām  
lohit'|ôdā mahā|ghorā, māṁsa|ṣoṇita|kardamā,  
nar'|śva|gaja|dehānām vahantī, bhīru|bhīṣaṇā.  
tasyaḥ pāram apāram ca vrajanti vijay'|āṣiṇaḥ;

49.85 gādhena c' ôtplavantaś ca, nimajjy', ônmajjya c' āpare,  
te tu lohita|digdh'|āṅgā rakta|varma'|āyudh'|āmbaraḥ,  
sasnuṣ tasyām, papuś c' āsyām, mamluś ca, Bharata'|rṣabha.  
rathān, āsvān, narān, nāgān, āyudh'|ābharaṇāni ca,  
vasanāny atha varmāṇi

vadhyamānān, hatān api  
bhūmiṁ, khaṁ, dyām, diśaś c' āiva  
prāyaḥ paśyāma lohitam.

lohitasya tu gandhena, sparśena ca, rasena ca,  
rūpeṇa c' ātiraktena, śabdena ca visarpatā,  
viśadaḥ su|mahān āsīt prāyaḥ sainyasya, Bhārata.

tat tu viprahataṁ sainyaṁ Bhīmasena|mukhās tadā  
49.90 bhūyaḥ samādravan vīrāḥ Sātyaki|pramukhā tadā.  
teṣāṁ āpatatāṁ vegam a|viśahyaṁ nirīkṣya ca,  
putrāṇām te mahā|sainyam āsīd, rājan, parān|mukham.  
tat prakīrṇa|rath'|śv'|ēbhaṁ, nara|vāji|samākulam,  
vidhvasta|varma|kavacaṁ, praviiddh'|āyudha|kārmukam  
vyadravat tāvakaṁ sainyaṁ loḍyamānaṁ samantataḥ,  
simh'|ārditam iv' āraṇye yathā gaja|kulam, tathā.

battling with fists and fighting hand to hand, this battle destroyed bodies, sins and life!

As this battle unfolded, destroying elephants, horses and men, a river of blood flowing with the bodies of men, horses and elephants carried away the many fallen bodies of elephants, horses and men. In that mob of men, horses and elephants, that flowing river of the bodies of men, horses and elephants was horrifying, its utterly horrendous water the blood of men and horses, elephants and their riders, and its mud their flesh and blood. Those eager for victory moved along its near and distant bank; but others, after sinking 49.85 and bobbing up again and emerging by its shallows, their limbs smeared with blood and their clothes, weapons and armor reddened, wallowed in it, swallowed it and died in it, bull of Bharatas. We could only stare as chariots, horses, men, elephants, weapons and ornaments, clothes, armor, those being killed and those killed already too, the earth, the atmosphere, the sky and the directions became almost completely blood-red. With the smell, touch and taste of blood, with its intense red color and its gliding sound, a heavy despair infected almost all the troops, Bhárata.

Then heroes led by Bhima-sena, and still more led by 49.90 Sátyaki, charged at that defeated army. And when they saw that unbearable flood of men rushing towards them, your sons' massive army turned away, king, its chariots, horses and elephants dispersing and its men and horses in disarray. Their armor and mail falling to pieces and their weapons and bows hurled aside, your troops fled in all directions while being harried, as if stalked by a lion like a herd of elephants in the forest.

SAMJAYA uvāca:

50.1 TĀN ABHIDRAVATO dr̥ṣṭvā Pāṇḍavāṃs tāvakam̐ balam,  
Duryodhano, mahā|rāja, vārayām āsa sarvaśaḥ.  
yodhāṃś ca, sva|balaṃ c' āiva samantād, Bharata'r̥ṣabha,  
krośatas tava putrasya na sma, rājan, nyavartata.  
tataḥ pakṣaḥ, prapakṣaḥ ca, Śakuniś c' āpi Saubalaḥ,  
tadā sa|śastrāḥ Kuravo Bhīmam abhyadravan raṇe.  
Karṇo 'pi dr̥ṣṭvā dravato Dhārtarāṣṭrān sa|rājakān  
Madrā|rājam uvāc' ēdaṃ, «yāhi Bhīma|rathaṃ prati!»

50.5 evam uktaś ca Karṇena, Śalyo Madr'ādhipas tadā  
haṃsa|varṇān hayān agryān praiśīd, yatra Vṛkodaraḥ.  
te preritā, mahā|rāja, Śalyen' āhava|śobhinā  
Bhīmasena|rathaṃ prāpya samasajjanta vājinaḥ.

dr̥ṣṭvā Karṇam samāyāntam̐ Bhīmaḥ krodha|samanvitaḥ  
matim̐ cakre vināśāya Karṇasya, Bharata'r̥ṣabha.

so 'bravīt Sātyakiṃ vīram̐, Dhṛṣṭadyumnam̐ ca Pārṣatam:

«yūyam rakṣata rājānam̐ dharm'ātmanām̐ Yudhiṣṭhiraṃ!  
saṃśayān mahato muktaṃ kathaṃ cit prekṣato mama.  
agrato me kṛto rājā chinna|sarva|paricchadaḥ

50.10 Duryodhanasya prīty|arthaṃ Rādheyena dur|ātmanā.  
antam̐ adya gamiṣyāmi tasya duḥkhasya, Pārṣata.  
hant' āsmy adya raṇe Karṇam̐, sa vā mām̐ nihaniṣyati,  
saṃgrāmeṇa su|ghoreṇa. satyam̐ etad bravīmi te!  
rājānam̐ adya bhavatām̐ nyāsa|bhūtaṃ dadāni vai.  
tasya saṃrakṣaṇe sarve yatadhvam̐ vigata|jvarāḥ!»

SÁNJAYA said:

SEEING THE PÁNDAVAS overrunning your army, great 50.1  
king, Duryódhana demanded it hold its ground as one. But  
despite your son's bellowing, king, he could not completely  
stop those warriors and his army, bull of Bharatas. Then Sú-  
bala's son Shákuni, the flank and outer flank—those well-  
armed Kurus—attacked Bhima in the battle. Karna, too,  
seeing the Dhartaráshtra troops fleeing with their kings,  
said this to the Madra king, "Charge Bhima's chariot!"

Once Karna had said this to him, the Madra lord Shal- 50.5  
ya then drove his superb horses the color of geese to where  
Wolf-belly was. Driven by Shalya who was brilliant in battle,  
great king, those horses joined in the attack after reaching  
Bhima-sena's chariot.

When he saw Karna approach, Bhima was completely  
overcome with rage and set his mind on destroying Karna,  
bull of Bharatas. He said to the hero Sátyaki and to Príshata's  
grandson Dhrishta-dyumna:

"You must protect King Yudhi-shthira, the soul of law!  
Somehow he escaped from great peril as I looked on. In front 50.10  
of me, Radha's appalling son completely shredded the king's  
attire for Duryódhana's gratification. I will bring about the  
end of this misery, grandson of Príshata. By fierce combat,  
today I'll kill Karna in battle or he will kill me. I speak  
the truth to you! I must now hand over the king to you as  
a pledge. Free from other concerns, all of you must make  
every effort for his protection!"

evam uktvā mahā|bāhuḥ prāyād Ādhirathiṃ prati,  
siṃha|nādena mahatā sarvāḥ saṃnādayan diśaḥ.

dr̥ṣṭvā tvaritam āyāntaṃ Bhīmaṃ yuddh'|ābhinandinam,  
sūta|putram ath' ōvāca Madrāṇām īśvaro vibhuḥ.

ŚALYA uvāca:

50.15 «paśya, Karṇa, mahā|bāhuṃ  
saṃkruddhaṃ Pāṇḍu|nandanam!  
dīrgha|kāla'ārjitaṃ krodhaṃ  
moktu|kāmaṃ tvayi dhruvam!  
īdṛśaṃ n' āsya rūpaṃ me dr̥ṣṭa|pūrvam kadā cana,  
Abhimanyau hate, Karṇa, rākṣase vā Ghaṭotkace.  
trailokyasya samastasya śaktaḥ kruddho nivāraṇe,  
bibharti sadṛśaṃ rūpaṃ yug'|ānt'|āgni|sama|prabham!»

SAMJAYA uvāca:

iti bruvati Rādheyaṃ Madrāṇām īśvare, nṛpa,  
abhyavartata vai Karṇaṃ krodha|dīpto Vṛkodaraḥ.  
ath' āgataṃ tu saṃprekṣya Bhīmaṃ yuddh'|ābhinandinam,  
abravīd vacanaṃ Śalyaṃ Rādheyaḥ prahasann iva:

50.20 «yad uktaṃ vacanaṃ me 'dya tvayā, Madra|jan'|ēśvara,  
Bhīmasenaṃ prati, vibho, tat satyaṃ, n' ātra saṃśayaḥ!  
eṣa sūraś ca, vīraś ca, krodhanaś ca Vṛkodaraḥ,  
nirapekṣaḥ śarīre ca, prāṇataś ca ba|'ādhi|kaḥ.  
ajñāta|vāsaṃ vasatā Virāṭa|nagare tadā,  
Draupadyāḥ priya|kāmena, kevalaṃ bāhu|saṃśrayāt,  
gūḍha|bhāvaṃ samāśritya, Kīcakaḥ sa|gaṇo hataḥ.  
so 'dya saṃgrāma|śirasi saṃnaddhaḥ krodha|mūrcchitaḥ,



Once he'd said this, the mighty-armed man advanced on Ádhiratha's son, filling all directions with a colossal lion's roar.

Seeing Bhima quickly approaching eager for a fight, the powerful lord of the Madras then spoke to the charioteer's son.

SHALYA said:

"Karna, look at that furious mighty-armed son of Pan- 50.15  
du! Surely the anger he's long since gathered he wants to  
dump on you! I've never seen him look like this before,  
Karna, even when Abhimányu or the demon Ghatótkacha  
was killed. Enraged and able to resist the entire triple world,  
he bears an appearance that is equal in brilliance to a fire at  
the end of an epoch!"

SÁNJAYA said:

While the lord of the Madras was saying this to Radha's  
son, king, Wolf-belly drew near Karna burning with rage.  
Then, seeing that Bhima had approached eager for a fight,  
Radha's son sneered and spoke this speech to Shalya:

"Those words you spoke to me just now regarding Bhima- 50.20  
sena are true, powerful lord of the Madra people. There's  
no doubt about it! Wolf-belly is passionate, a champion  
and a hero. He's indifferent to his body and, because of his  
vitality, is superior in strength. In wanting to show his love  
for Dráupadi while living unrecognised in Viráta's city, he  
assumed a disguise and, relying only on his arms, killed Kí-  
chaka along with his tribe.\* Armed and seething with rage  
at the head of the battle, he would even do combat today  
with Death for raising his staff against a slave! My deepest

kiṃ|kar'|ôdyata|daṇḍena Mr̥tyun" âpi vrajed raṇam!  
 cira|kāl'|âbhilaṣito mam' âyaṃ tu mano|rathaḥ,  
 50.25 Arjunaṃ samare hanyāṃ, mām vā hanyād Dhanamjayah.  
 sa me kadā cid ady' âiva bhaved Bhīma|samāgamāt!  
 nihate Bhīmasene vā, yadi vā virathī|kr̥te,  
 abhiyāsyati mām Pārthas; tan me sādhu bhaviṣyati!  
 atra yan manyase prāptaṃ, tac chīghraṃ saṃpradhāraya!»  
 etac chrutvā tu vacanaṃ Rādheyasy' âmit'|âujasaḥ,  
 uvāca vacanaṃ Śalyaḥ sūta|putraṃ tathā|gatam:  
 «abhiyāhi, mahā|bāho, Bhīmasenaṃ mahā|balam!  
 nirasya Bhīmasenaṃ tu tataḥ prāpsyasi Phalgunam.  
 yas te kāmo 'bhilaṣitaś cirāt prabhṛti hr̥d|gataḥ,  
 50.30 sa vai saṃpatsyate, Karṇa! satyam etad bravīmi te!»  
 evam ukte tataḥ Karṇaḥ Śalyaṃ punar abhāṣata:  
 «hant" âham Arjunaṃ saṃkhye,  
 mām vā hanyād Dhanamjayah.  
 yuddhe manaḥ samādhāya  
 yāhi yatra Vṛkodarah!»

SAMJAYA uvāca:

tataḥ prāyād rathen' āśu Śalyas tatra, viśāṃ pate,  
 yatra Bhīmo mah"|êṣv|āso vyadrāvayata vāhinīm.  
 tatas tūrya|ninādaś ca bherīṇām ca mahā|svanaḥ  
 udatiṣṭhac ca, rāj'|êndra, Karṇa|Bhīma|samāgame.  
 Bhīmaseno 'tha saṃkruddhas tasya sainyaṃ dur|āsadam  
 nārācair vimalais tīkṣṇair diśaḥ prādrāvayad balī.  
 50.35 sa saṃnipātas tumulo ghora|rūpo, viśāṃ pate,  
 āsīd raudro, mahā|rāja, Karṇa|Pāṇḍavayor mṛdhe!

desire, a hope I've held for a long time, is that I shall kill Ár- 50.25  
 juna in battle or Dhanan·jaya shall kill me. Some time today  
 this shall come to be for me as a result of Bhima attacking  
 us! If Bhima·sena is killed or stripped of his chariot, Pritha's  
 son will attack me; that'll be good for me! Quickly consider  
 whatever you think shall make this happen!"

Once he'd heard that speech of Radha's son whose vigor  
 has no limit, Shalya spoke this speech to the charioteer's  
 son who was in such a state: "Man of mighty-arms, attack  
 mighty Bhima·sena! Once you've driven Bhima·sena away, 50.30  
 then you'll meet Phálguna. Your desire, that wish you've  
 long since had in your heart, will come to pass, Karna! I  
 speak the truth to you!"

Addressed in this way, Karna again said to Shalya: "I'll  
 kill Árjuna in battle or Dhanan·jaya shall kill me. Focus  
 your mind on battle and go to where Wolf-belly is!"

SÁNJAYA said:

Immediately after that, lord of the people, Shalya set  
 out with the chariot to that place where Bhima the mighty  
 archer had scattered the army. Lord of kings, the sound of  
 musical instruments and the huge boom of kettle-drums  
 then came forth in that encounter between Karna and Bhi-  
 ma. With sharp and gleaming iron arrows, powerful and  
 furious Bhima·sena then drove away Karna's unparalleled  
 troops to all directions. Great king, lord of the people, the 50.35  
 collision between Karna and the Pándava in that battle was  
 chaotic, horrific and violent!

tato muhūrtād, rāj' |ēndra, Pāṇḍavaḥ Karṇam ādravat.  
 tam āpatantaṃ saṃprekṣya, Karṇo Vaikartano vṛṣaḥ  
 ājaghāna su|saṃkruddho nārācena stan' |āntare,  
 punaś c' āinaṃ a|mey' |ātmā śara|varṣair avākirat.

sa viddhaḥ sūta|putreṇa, cchādayām āsa pattribhiḥ,  
 vivyādha niśitaiḥ Karṇaṃ navabhir nata|parvabhiḥ.  
 tasya Karṇo dhanur madhye dvidhā ciccheda pattribhiḥ,  
 ath' āinaṃ chinna|dhanvānaṃ pratyavidhyat stan' |āntare

50.40 nārācena su|tīkṣṇena sarv' |āvaraṇa|bhedinā.

so 'nyat kārmukam ādāya, sūta|putraṃ Vṛkodaraḥ,  
 rājan, marmasu marma|jño vivyādha niśitaiḥ śaraiḥ.  
 nanāda balavan nādaṃ, kampayann iva rodasī!

taṃ Karṇaḥ pañca|viṃśatyā nārācena samārpayat,  
 mad' |ōtkataṃ vane dṛptam ulkābhir iva kuñjaram.  
 tataḥ sāyaka|bhinn' |āngaḥ Pāṇḍavaḥ krodha|mūrccitaḥ,  
 saṃrambh' |āmarṣa|tāmr' |ākṣaḥ sūta|putra|vadh' |ēpsayā,  
 sa kārmuke mahā|vegaṃ bhāra|sāadhanam uttamam  
 girīṇām api bhattāraṃ sāyakaṃ samayojayat.

50.45 vikṛṣya balavac cāpam ā karṇād atimārutiḥ

taṃ mumoca mah' |ēṣv|āsaḥ kruddhaḥ Karṇa|jighāṃsayā.

In an instant, lord of kings, the Pándava charged Karna. Seeing him rush at him, the bull Karna Vaikártana, whose soul had no measure, furiously struck him in the middle of the chest with an iron arrow and, what's more, covered him with showers of arrows.

Wounded by the son of the charioteer, Bhima covered Karna with winged arrows and wounded him with nine sharp smooth-jointed arrows. Karna split his bow in two 50.40 down the middle with winged arrows and then, with an extremely sharp iron arrow able to penetrate all armor, wounded that warrior whose bow had been split in the center of his chest.

Grabbing another bow, king, Wolf-belly, who knows where a man's vulnerable, wounded the charioteer's son in his vulnerable areas with sharp arrows, and then the powerful man roared a roar that almost made heaven and earth tremble!

Karna struck him with twenty-five iron arrows as if striking a proud and ruttish elephant in the forest with burning torches. Then the Pándava, his limbs punctured by arrows and seething with rage, his eyes red with anger and passion out of his desire to kill the charioteer's son, fixed an excellent, exceedingly fast and very effective arrow to his bow that could even split mountains. Drawing his powerful bow 50.45 as far back as his ear, the son of the powerful Wind,\* that mighty archer, released it in rage, yearning to kill Karna.

sa viśṛṣṭo balavatā bāṇo vajr' | āśani | svanaḥ  
 adārayad raṇe Karṇaṃ, vajra | vega iv' ācalam.  
 sa Bhīmasen' ābhīhato, sūta | putraḥ, Kur' | ūdvaha,  
 niśasāda rath' | ōpasthe viśaṃjñāḥ pṛtanā | patiḥ.  
 tato Madr' | ādhipo dr̥ṣṭvā viśaṃjñāṃ sūta | nandanam  
 apovāha rathen' ājau Karṇaṃ āhava | śobhinam.

tataḥ parājite Karṇe, Dhārtarāṣṭrīm mahā | camūm  
 vyadrāvayad Bhīmaseno, yath" Êndro dānavān purā.

DHĀRTARĀṢṬRA uvāca:

51.1 SU | DUṢ | KARAM idaṃ karma kṛtaṃ Bhīmena, Saṃjaya,  
 yena Karṇo mahā | bāhū rath' | ōpasthe nipātitaḥ.  
 «Karṇo hy eko raṇe hantā Pāṇḍavān Sṛñjayaiḥ saha!»  
 iti Duryodhanaḥ, sūta, prābravīn mām muhur muhuḥ.  
 parājitaṃ tu Rādheyaṃ dr̥ṣṭvā Bhīmena saṃyuge,  
 tataḥ paraṃ kim akarot putro Duryodhano mama?

SAMJAYA uvāca:

vi | mukhaṃ prekṣya Rādheyaṃ sūta | putraṃ mah" | āhave,  
 putras tava, mahā | rāja, s' | ōdaryān samabhāṣata:  
 51.5 «śīghraṃ gacchata! bhadraṃ vo! Rādheyaṃ parirakṣata!  
 Bhīmasena | bhay' | āgādhe majjantaṃ vyasan' | āṇave!»  
 te tu rājñā samādiṣṭā, Bhīmasenaṃ jighāṃsavaḥ  
 abhyavartanta saṃkruddhāḥ, patam | gāḥ pāvakaṃ yathā.  
 Śrutarvā, Durdharaḥ, Krātho, Vivitsur, Vikaṭaḥ, Samaḥ,

Its sound like Indra's thunderbolt, the arrow released by that powerful bow tore Karna apart in the battle, like the force of a thunderbolt tearing apart a mountain. Struck by Bhima-sena, descendent of Kuru, the commander of the army, that son of the charioteer, slid down senseless onto the floor of his chariot. Seeing the charioteer's son lose consciousness in that battle, the lord of the Madras carried away Karna on the chariot though he was brilliant in combat.

After he had defeated Karna, Bhima-sena drove away the huge army of the Dhartaráshtas, just as Indra had driven away the *dánava*s long ago.

DHRITA-RASHTRA said:

BHIMA PERFORMED a tremendously difficult deed, Sán- 51.1  
jaya, in dropping mighty-armed Karna onto the floor of his chariot. Herald, Duryódhana said to me time and time again, "For Karna is the one who will kill the Pándavas and Srínjayas in battle!" But once he saw Bhima defeat Radha's son in combat, what did my son Duryódhana do next?

SÁNJAYA said:

Seeing Radha's son, the son of the charioteer, lose face in that immense battle, great king, your son addressed his brothers: "Quickly go! Good luck! Save Radha's son! He's 51.5  
sinking in an ocean of misfortune, its depths the danger of Bhima-sena!"

As commanded by their king, they approached Bhima-sena—furious and eager to kill him—like moths to fire. Shrutárvan, Dúrdhara, Kratha, Vivítsu, Víkata, Sama, Nishán-  
gin, Kávachin, Pashin, Nanda and Upanándaka, Dushpra-

Niṣaṅgī, Kavacī, Pāṣī, tathā Nand’|Ôpanandakau,  
 Duṣpradharṣaḥ, Subāhuś ca, Vātavega|Suvarcasau,  
 Dhanurgrāho, Durmadaś ca, Jalasaṁdhaḥ, Śalaḥ, Sahaḥ,  
 ete rathaiḥ parivṛtā vīryavanto mahā|balāḥ,

Bhīmasenaṁ samāsādyā, samantāt paryavārayan,  
 51.10 te vyamuñcañ śara|vrātān nānā|līṅgān samantataḥ.

sa tair abhyardyamānas tu Bhīmaseno mahā|balāḥ,  
 teṣāṁ āpatatāṁ kṣipraṁ sutānāṁ te, jan’|ādhipa,  
 rathaiḥ pañca|daśaiḥ sārdhaṁ pañcāśad ahanad rathān.  
 Vivitsos tu tataḥ kruddho bhallen’ āpāharac chirāḥ  
 Bhīmaseno, mahā|rāja. tat papāta hataṁ bhuvī  
 sa|kuṇḍala|śīras|trāṇaṁ pūrṇa|candr’|ôpamaṁ tadā.

taṁ drṣṭvā nihataṁ sūraṁ bhrātaraḥ sarvataḥ, prabho,  
 abhyadravanta samare Bhīmaṁ bhīma|parākramam.  
 tato ’parābhyāṁ bhallābhyāṁ putrayos te mah’|āhave  
 51.15 jahāra samare prāṇān Bhīmo bhīma|parākramaḥ.  
 tau dharāṁ anvapadyetāṁ, vāta|rugṇāv iva drumau,  
 Vikaṭaś ca Sahaś c’ ôbhau deva|putr’|ôpamau, nṛpa.

tatas tu tvarito Bhīmaḥ Krāthaṁ ninye Yama|kṣayam;  
 nārācena su|tīkṣṇena sa hato nyapatad bhuvī.  
 hāhā|kāras tatas tīvraḥ sambabhūva, jan’|ēśvara,  
 vadhyamāneṣu vīreṣu tava putreṣu dhanviṣu.  
 teṣāṁ su|lulite sainye, punar Bhīmo mahā|balāḥ  
 Nand’|Ôpanandau samare praiṣayad Yama|sādanam.  
 tatas te prādravan bhītāḥ putrās te vihvalī|kṛtāḥ  
 51.20 Bhīmasenaṁ raṇe drṣṭvā Kāl’|āntaka|Yam’|ôpamam.



dhársha, Subáhu, Vata-vega and Suvárchas, Dhanur-graha, Dúrmada, Jala-sandha, Shala and Saha, once these vigorous and powerful men surrounded by chariots had reached Bhima-sena, they surrounded him on every side and released 51.10 swarms of different arrows from every direction.

But, though tormented by them, mighty Bhima-sena killed fifty warriors together with fifteen chariots from among your sons as they quickly charged him, lord of the people. In a fury Bhima-sena then removed Vivítsu's head with a broad arrow, great king. Struck off, it fell to the ground with its earrings and helmet, looking like a full moon.

Seeing that hero killed, lord, from every direction in that clash his brothers attacked Bhima whose courage was 51.15 formidable. Next in that great battle, with two other broad arrows Bhima—his courage formidable—took the lives of two of your sons in combat. Both Víkata and Saha, king, who were like sons of the gods, fell to the earth side by side like a pair of trees levelled by the wind.

Then Bhima quickly sent Kratha to Yama's house. Killed by an extremely sharp iron arrow, he collapsed to the ground. Horrendous sounds of astonishment arose from there, lord of the people, as your sons—those bow wielding heroes—were killed. And while their troops were thoroughly unsettled, mighty Bhima further dispatched Nanda and Upanánda to Yama's place in the battle. Then your sons fled in bewilderment, terrified after seeing Bhima-sena in the battle 51.20 resembling Yama as all-destroying Time.

putrāṃs te nihatān dṛṣtvā, sūta|putraḥ su|durmanāḥ  
 haṃsa|varṇān hayān bhūyaḥ prāhiṇod, yatra Pāṇḍavaḥ.  
 te preṣitā, mahā|rāja, Madra|rājena vājinaḥ  
 Bhīmasena|ratham prāpya samasajjanta vegitāḥ.  
 sa saṃnipātas tumulo ghora|rūpo, viśāṃ pate,  
 āsīd raudro, mahā|rāja, Karṇa|Pāṇḍavayor mṛdhe!  
 dṛṣtvā mama, mahā|rāja, tau sametau mahā|rathau,  
 āsīd buddhiḥ, «katham yuddham etad adya bhaviṣyati?»

tato Bhīmo raṇa|ślāghī chādayām āsa patribhiḥ  
 51.25 Karṇaṃ raṇe, mahā|rāja, putrāṇāṃ tava paśyatām.  
 tataḥ Karṇo bhr̥ṣaṃ kruddho Bhīmaṃ navabhir āyasaiḥ  
 vivyādha param'āstra|jño bhallaiḥ saṃnata|parvabhiḥ.

āhataḥ sa mahā|bāhur Bhīmo bhīma|parākramaḥ  
 ākarṇa|pūrṇair viśikhaiḥ Karṇaṃ vivyādha saptabhiḥ.  
 tataḥ Karṇo, mahā|rāja, āśi|viṣa iva śvasan,  
 śara|varṣeṇa mahatā chādayām āsa Pāṇḍavam.  
 Bhīmo 'pi taṃ śara|vrātaiś chādayitvā mahā|ratham,  
 paśyatām Kauraveyāṇāṃ, vinanarda mahā|balaḥ.  
 tataḥ Karṇo bhr̥ṣaṃ kruddho dṛḍham ādāya kārmukam  
 51.30 Bhīmaṃ vivyādha daśabhiḥ kaṅka|patraiḥ śilā|śitaiḥ,  
 kārmukam c' āsya ciccheda bhallena niśitena ca.

tato Bhīmo mahā|bāhur hema|paṭṭa|vibhūṣitam  
 parighaṃ ghoram ādāya, Mr̥tyu|daṇḍam iv' āparam,  
 Karṇasya nidhan'ākāṅkṣī cikṣep' ātibalo nadan.  
 tam āpatantaṃ parighaṃ vajr'āśani|sama|svanam  
 ciccheda bahudhā Karṇaḥ śarair āśi|viṣ'ōpamaiḥ.  
 tataḥ kārmukam ādāya Bhīmo dṛḍhataṃ tadā,

After seeing your sons killed, the charioteer's son felt especially glum and once more directed his goose-colored horses to where the Pándava was. Driven by the king of the Madras, great king, those swift horses reached Bhima's chariot and engaged him in combat. The collision of Karna and the Pándava in that battle was chaotic, violent and horrifying, lord of the people! When I saw those two come together, great king, I wondered how the battle would unfold!

Then Bhima, who was celebrated for combat, enveloped Karna in the battle with arrows while your sons looked on. 51.25  
Soon after Karna, who knew the finest missiles, pummeled Bhima in a furious rage with nine smooth-jointed broad arrows made of iron.

Mighty-armed Bhima was wounded but his courage was formidable and he wounded Karna with seven arrows that he'd drawn back to his ear. Then, great king, hissing like a venomous snake, Karna enveloped the Pándava with a massive shower of arrows. Bhima also enveloped that mighty warrior with swarms of arrows as the Káuravas watched on, and then that powerful man roared. Karna was then in a furious rage and, grabbing his stiff bow, wounded Bhima 51.30  
with ten heron-feathered arrows sharpened on stone and splintered his bow with a sharp broad arrow.

Then, grabbing his unrivalled and horrendous iron bludgeon that was decorated with golden binding and like the staff of Death, mighty-armed Bhima roared and, his strength immense, hurled it with the intention of killing Karna. As it flew towards him with a sound equal to Indra's thunderbolt, Karna splintered that bludgeon into many pieces with arrows resembling venomous snakes. Grabbing an even stiffer

chādayām āsa viśikhaiḥ Karṇaṃ para|bal’|ārdanam.

tato yuddham abhūd ghoram Karṇa|Pāṇḍavayor mṛdhe,  
51.35 har’|īndrayor iva, muhuḥ paraspara|vadh’|āiṣiṇoḥ.

tataḥ Karṇo, mahā|rāja, Bhīmasenaṃ tribhiḥ śaraiḥ  
ā|karṇa|mūlaṃ vivyādha, dṛḍham āyamyā kārmukam.  
so ’tividhho mah’|êṣv|āsaḥ Karṇena balinām varah  
ghoram ādatta viśikhāṃ Karṇa|kāy’|āvadāraṇam.  
tasya bhittvā tanu|trāṇam, bhittvā kāyaṃ ca, sāyakaḥ  
prāviśad dharaṇīm, rājan, valmīkam iva pannagaḥ.

sa ten’ ātiprahāreṇa vyathito vihvalann iva  
saṃcacāla rathe Karṇaḥ, kṣiti|kampe yath’ ācalah.  
tataḥ Karṇo, mahā|rāja, roṣ’|āmarṣa|samanvitaḥ  
51.40 Pāṇḍavaṃ pañca|viṃśatyā nārācānām samārpayat.  
ājaghe bahubhir bāṇair, dhvajam ek’|êṣuṇ’ āhanat,  
sārathim c’ āsya bhallena preṣayām āsa mṛtyave.  
chittvā ca kārmukam tūrṇam Pāṇḍavasy’ āsu patriṇā,  
tato muhūrtād, rāj’|ēndra, n’ ātikṛchrādd hasann iva,  
vi|ratham bhīma|karmāṇam Bhīmaṃ Karṇaś cakāra ha.

vi|ratho, Bharata|śreṣṭha, prahasann Anil’|ôpamaḥ  
gadām grhya mahā|bāhur apatat syandan’|ôttamāt.  
avaplutya ca vegena, tava sainyaṃ, viśāṃ pate,  
vyadhamad gadayā Bhīmaḥ, śaran|meghān iv’ ānilaḥ.  
51.45 nāgān sapta|śatān, rājann, iṣā|dantān, prahāriṇaḥ  
vyadhamat sahasā Bhīmaḥ kruddha|rūpaḥ paraṃ|tapaḥ.

bow, with arrows Bhima then enveloped Karna, a tormenter of enemy armies.

The fight between Karna and the Pándava in that battle was horrific; endeavoring to kill each other at every chance, they were like a pair of lordly lions.\* 51.35

Karna stretched his stiff bow to his ear, great king, and wounded Bhima-sena with three arrows. Deeply wounded by Karna, that mighty archer—the best of powerful men—grabbed a horrific arrow capable of tearing Karna’s body apart. Piercing through his armor and piercing through his body, that arrow penetrated the ground, king, like a snake an ant-hill.

Reeling and nearly staggering with that powerful blow, Karna wavered on his chariot like a mountain shuddering in an earthquake. Filled with rage and indignation, great king, Karna then struck the Pándava with twenty-five iron arrows. He attacked with many more arrows, ruined his banner with a single shaft and sent his charioteer to his death with a broad arrow. Suddenly and quickly splitting the Pándava’s bow with an arrow and then sneering momentarily for the little effort he needed, lord of kings, Karna stripped Bhima, whose deeds were formidable, of his chariot. 51.40

Stripped of his chariot, best of Bharatas, that mighty-armed man who resembled the Wind-god grabbed his club with a laugh and leapt from his superb chariot. After nimbly jumping down, lord of the people, Bhima scattered your troops with his club, like the wind autumnal clouds. A furious scorcher of enemies, king, Bhima vigorously scattered seven hundred long-tusked elephants as they fought. Knowing where they were vulnerable, that mighty man 51.45

danta|veṣṭeṣu, netreṣu, kumbheṣu ca, kaṭeṣu ca,  
marmasv api ca marma|jño tñ nāgñ avadhīd balī.  
tatas te prādravan bhītāḥ. pratīpaṃ prahitāḥ punaḥ  
mahā|mātrais, tam āvavrur, meghā iva divākaram.  
tñ sa sapta|śatñ nāgñ s'āroh'āyudha|ketanñ  
bhūmi|ṣṭho gadayā jaghne, vajreṇ' Ēndra iv' ācalān.  
tataḥ Subala|putrasya nāgñ atibalān punaḥ  
pothayām āsa Kaunteyo dvi|pañcāśad arim|damah.  
51.50 tathā ratha|śataṃ sāgraṃ, pattīmś ca śataśo 'parān  
nyahanat Pāṇḍavo yuddhe tāpayaṃs tava vāhinīm.

pratāpyamānaṃ sūryeṇa Bhīmena ca mah"ātmanā,  
tava sainyaṃ saṃcukoca, carm' āgnāv āhitaṃ yathā.  
te Bhīma|bhaya|saṃtrastās tāvakā, Bharata'|ṛṣabha,  
vihāya samare Bhīmaṃ dudruvur vai diśo daśa.

rathāḥ pañca|śatās c' ānye hrādinaś carma|varmiṇaḥ  
Bhīmam abhyadravan, ghnantaḥ śara|pūgaiḥ samantataḥ.  
tñ sa pañca|śatñ vīrñ sa|patākā|dhvaj'āyudhān  
pothayām āsa gadayā Bhīmo, Viṣṇur iv' āsurān.

51.55 tataḥ Śakuni|nirdiṣṭāḥ sādinaḥ sūra|saṃmataḥ  
tri|sāhasr" ābhyayur\* Bhīmaṃ śakty|ṛṣṭi|prāsa|pāṇayaḥ.  
pratyudgamyā javen' āsu s'āśv'ārohāṃs tad" āri|hā  
vividhān vicaran mārḡān, gadayā samapothayat.  
teṣāṃ āsīn mahāñ chabdas tāḍitānāṃ ca sarvaśaḥ,  
āsmabhir vidhyamānānāṃ nagānāṃ iva, Bhārata.  
evaṃ Subala|putrasya tri|sāhasrān hay'|ōttamān

struck those elephants in their vulnerable parts as well: in their gums, eyes, temples and just above their hips. They fled from him in terror. But, compelled to turn back by their mahouts, they surrounded him like clouds the sun. Standing on the ground with his club he destroyed those seven hundred elephants and their riders, weapons and banners, like Indra destroying mountains with his thunderbolt. Next Kunti's enemy-conquering son further crushed fifty-two immensely powerful elephants belonging to Súbala's son. Scorching your army in battle, the Pándava completely 51.50 destroyed a hundred chariots and hundreds of unrivalled foot-soldiers as well.

Scorched by mighty Bhima and the sun, your army shrivelled like skin placed on a fire. Trembling with dread for Bhima, bull of Bharatas, your men left Bhima behind in the battle and fled to the ten directions.

Another five hundred noisy warriors sporting shields and clad in armor assaulted Bhima, striking him from all sides with clusters of arrows. With his club Bhima crushed those five hundred heroes, with their flags, banners and weapons, like Vishnu crushing demons.

Then Shákuni dispatched three thousand horsemen celebrated by heroes, who charged Bhima wielding spears, javelins and darts. Taking various lines as he immediately charged out at pace to meet those horsemen on their horses, that killer of enemies crushed them with his club. A thunderous sound came from them as they were comprehensively beaten, Bhárata, like trees pelted with rocks. Once he'd so 51.55

hatv”, ânyaṃ ratham āsthāya kruddho Rādheyam abhyayāt.

Karṇo ’pi samare, rājan, Dharma|putram ariṃ|damam  
sa śaraiś chādayām āsa, sārathim c’ âpy apātayat.

51.60 tataḥ sa pradrutaḥ saṃkhye; rathaṃ dṛṣṭvā, mahā|rathaḥ  
anvadhāvat kiran bāṇaiḥ kaṅka|patrair ajihma|gaiḥ.  
rājānam abhidhāvantaṃ śarair āvṛtya rodasī  
kruddhaḥ pracchādayām āsa śara|jālena Mārutiḥ.  
saṃnivṛttas tatas tūrṇaṃ Rādheyah śatru|karśanaḥ  
Bhīmaṃ pracchādayām āsa samantān niśitaiḥ śaraiḥ.

Bhīmasena|ratha|vyagraṃ Karṇaṃ, Bhārata, Sātyakiḥ  
abhyardayad a|mey’|ātmā pārṣṇi|grahaṇa|kāraṇāt.  
abhyavartata Karṇas tam ardito ’pi śarair bhṛṣam.  
tāv anyonyaṃ samāsādyā, vṛṣabhau sarva|dhanvinām,  
51.65 viṣṇjantau śarān dīptān vibhrājetāṃ manasvinau.  
tābhyām viyati, rāj’|êndra, vitataṃ, bhīma|darśanam,  
krauñca|prṣṭh’|āruṇaṃ, raudraṃ bāṇa|jālaṃ vyadṛśyata.  
n’ âiva sūrya|prabhā, rājan, na diśaḥ, pradiśaḥ tathā  
prājñāsiṣma vayaṃ, te vā, śarair muktaiḥ sahasraśaḥ.  
madhy’|āhne tapato, rājan, bhāskarasya mahā|prabhāḥ  
hṛtāḥ sarvāḥ śar’|āughais

taiḥ Karṇa|Pāṇḍavayos tadā.



killed the three thousand superb horses belonging to Sú-bala's son and then mounted another chariot, he attacked Radha's son in a fury.

Meanwhile, king, in that battle Karna had enveloped Dharma's enemy-destroying son with arrows and felled his charioteer. Yudhi-shthira then fled in the battle. Keeping 51.60 an eye on his chariot, the mighty warrior pursued him as he covered him with heron-feathered and straight-flying arrows. Enraged, the son of the Wind enveloped Karna with a spread of arrows as he chased the king and covered heaven and earth with arrows. Immediately turning from Yudhi-shthira, Radha's son, withering his enemies, completely enveloped Bhima with sharp arrows.

While Karna was distracted by Bhima's chariot, Sátyaki, whose soul has no measure, harried Karna by attacking him from behind, Bhárata. Though he was badly wounded by arrows, Karna continued to attack Bhima. As they attacked 51.65 one another, those brilliant bulls were radiant among all the archers as they let fly with blazing arrows. Lord of kings, the hideous expanse of arrows that spread in the sky from those two looked as ominous as blood on the backs of curlews. Neither we nor they could make out the sun's brightness, nor the regions or directions, king, owing to those arrows released by the thousand. All the vast splendor of the burning midday sun had been taken away, king, by the arrows streaming from Karna and the Pándava.

Saubalaṃ, Kṛtavarmāṇaṃ,

Drauṇim, Ādhirathiṃ, Kṛpaṃ

saṃsaktān Pāṇḍavair dr̥ṣṭvā, nivṛttāḥ Kuravaḥ punaḥ.

teṣāṃ āpatatāṃ śabdas tīvra āsīd, viśāṃ pate,

51.70 udvṛttānāṃ yathā vṛṣṭyā sāgarāṇāṃ bhay'āvahaḥ.

te sene bhr̥śa|saṃsakte dr̥ṣṭv' ānyonyaṃ mah"āhave

harṣeṇa mahatā yukte parigṛhya parasparam.

tataḥ pravavṛte yuddhaṃ madhyaṃ prāpte divākare.

tādṛśaṃ na kadā cidd hi dr̥ṣṭa|pūrvāṃ, na ca śrutam.

bal'āughas tu samāsādyā bal'āughāṃ sahasā raṇe

upāsarpatā vegena, vāry|ogha iva sāgarāṃ.

āsīn ninādaḥ su|mahān bāṇ'āughānāṃ parasparam

garjatāṃ, sāgar'āughāṇāṃ yathā syān nisvano mahān.

te tu sene samāsādyā vegavatyaṃ parasparam

51.75 ekī|bhāvam anuprāpte, nadyāv iva samāgame.

tataḥ pravavṛte yuddhaṃ ghora|rūpaṃ, viśāṃ pate,

Kurūṇāṃ Pāṇḍavānāṃ ca, lipsatāṃ su|mahad yaśaḥ.

śūrāṇāṃ garjatāṃ tatra hy a|viccheda|kṛtā girāḥ

śrūyante vividhā, rājan, nāmāny uddīśya, Bhārata.

yasya yadd hi raṇe vyaṅgaṃ, pītṛto, mātṛto 'pi vā,

karmataḥ, śīlato v' āpi, sa tac chrāvayate yudhi.

tān dr̥ṣṭvā samare śūrāṃs tarjamānān parasparam,

abhavan me matī, rājan, «n' āiśāṃ ast' īti jīvitam!»

teṣāṃ dr̥ṣṭvā tu kruddhānāṃ vapūṃṣy a|mita|tejasāṃ,

51.80 abhavan me bhayaṃ tīvraṃ, «katham etad bhaviṣyati?»

Noticing that Súbala's son, Krita-varman, Drona's son, Ádhiratha's son and Kripa had closed in on the Pándavas, the Kurus turned back again. A horrific sound came from them as they approached, lord of the people, like the terrifying sound of the oceans swollen with rain. Violently engaging together after seeing one another, both armies were filled with great exhilaration as they enveloped one another in that great battle. 51.70

Then, as the sun reached midday, a battle unfolded the likes of which had never been seen or heard before. In that battle, the wave of one army immediately advanced on the wave of the other army, and rapidly streamed towards it like a torrent of water streaming towards the ocean. A massive hum arose of waves of arrows thundering towards one another, like the huge roar of waves in the ocean. And once they'd collided together, the two charging armies became one like two rivers at a confluence. 51.75

Lord of people, a horrifying battle then unfolded between the Kurus and Pándavas, all wishing to earn immense fame. The voices of those roaring heroes could be heard there with barely a pause, king, as they yelled one another's names, Bhárata. For in that battle whatever flaw that anyone had—on account of his father or even his mother or his deeds or even his character—was proclaimed in combat.

As I saw those heroes ridiculing one another in battle, king, I wondered if their lives were no more! As I saw the beautiful bodies of those furious men whose power had no limit, I was terribly alarmed about how it would turn out! 51.80

tatas te Pāṇḍavā, rājan, Kauravās ca mahā|rathāḥ  
tataḥ|śuḥ sāyakais tīkṣṇair, nighnanto hi parasparam!

SAMJAYA uvāca:

- 52.1 KṢATRIYĀS TE, mahā|rāja, paraspara|vadh'āiṣiṇaḥ  
anyonyaṃ samare jaghnuḥ kṛta|vairāḥ parasparam.  
rath'āughās ca, hay'āughās ca, nar'āughās ca samantataḥ,  
gaj'āughās ca, mahā|rāja, saṃsaktāḥ sma parasparam.  
gadānām, pariḥhānām ca, kaṇapānām ca kṣipyatām,  
prāsānām, bhindipālānām, bhuṣuṇḍinām ca sarvaśaḥ  
saṃpātām c' ānvapaśyāma saṃgrāme bhṛṣa|dāruṇe.  
śalabhā iva saṃpetuḥ śara|vṛṣṭyaḥ samantataḥ.
- 52.5 nāgān nāgāḥ samāsādya vyadhamanta parasparam,  
hayā hayāṃś ca samare, rathino rathinas tathā,  
pattayaḥ patti|saṃghāṃś ca, haya|saṃghāṃś ca pattayaḥ,  
pattayo ratha|mātaṅgān, rathā hasty|śvam eva ca.  
nāgāś ca samare try|aṅgaṃ mamṛduḥ śīghra|gā, nṛpa.  
vadyatām tatra śūrāṇām, krośatām ca parasparam,  
ghoram āyodhanam jājñe, paśūnām vaiśasaṃ yathā.  
rudhiraṇa samāstīrṇā bhāti, Bhārata, medinī,  
śakra|gopa|gaṇ'ākīrṇā prāvṛṣ' iva yathā dharā;  
yathā vā vāsasī śukle mahā|rañjana|rañjite
- 52.10 bibhṛyād yuvatīḥ śyāmā, tadvad āsīd vasuṃ|dharā;  
māṃsa|śoṇita|citr" ēva śātakaumbha|may" iva ca.  
bhinnānām c' ōttam'āṅgānām, bāhūnām c' ōrubhiḥ saha,  
kuṇḍalānām pravṛddhānām, bhūṣaṇānām ca, Bhārata,  
niṣkāṇām, atha śūrāṇām śarīrāṇām ca dhanvinām,  
carmaṇām sa|patākānām saṃghās tatr' āpatan bhuvi.

Then, king, those mighty Pándava and Káurava warriors attacked and cut one another apart with sharp arrows.

SÁNJAYA said:

GREAT KING, feuding with one another and endeavor- 52.1  
ing to destroy each other, the kshatriyas killed one another  
in the battle. Waves of chariots, waves of horses, waves of  
men and waves of elephants, great king, closed in on one  
another from all sides. In that vicious battle we saw *bhu-*  
*shúndis*, short javelins, darts, *kánapas*, iron bludgeons and  
clubs fly everywhere as they were hurled. Torrents of ar-  
rows flew from all sides like moths. Elephants attacking ele- 52.5  
phants destroyed one another, as did horses attacking horses  
in the battle, chariot-warriors attacking chariot-warriors,  
foot-soldiers attacking squads of foot-soldiers, foot-soldiers  
attacking squads of horses, foot-soldiers attacking chari-  
ots and elephants, and chariots attacking elephants and  
horses. Elephants stampeding in the battle, king, crushed  
the armies' other three divisions.

As those heroes there bawled at one another and were  
killed, the battlefield became as horrific as an animal slaugh-  
terhouse. Coated with blood, the ground was luminous,  
Bhárata, like the soil covered with red beetles in the wet sea- 52.10  
son; or, the earth was like a darkly beautiful young woman  
who might wear, above and below, white garments died with  
safflower. Brilliantly colored with flesh and blood, it was as  
though the earth was made of gold. Heaps of severed heads,  
arms and shins, of large earrings and ornaments, of gold  
collars, of the bodies of heroes and archers, and of shields  
with their insignia, Bhárata, had fallen onto the ground.

- gajā gajān samāsādyā viṣāṇair ārdayan, nr̥pa;  
 viṣāṇ'ābhihatās tatra bhrājante dvi|radā tathā  
 rudhireṇ' āvasikt'āṅgā, gairika|prasravā iva  
 yathā bhrājanti syandantaḥ parvatā dhātu|maṇḍitāḥ.  
 52.15 tomarān sādhibhir muktān, pratīpān āsthitān bahūn  
 hastair vicerus te nāgā, babhañjuś c' āpare tathā.  
 nārācaś chinna|varmaṇo bhrājante sma gaj'ōttamāḥ,  
 him'āgame yathā, rājan, vyabhrā iva mahī|dharāḥ.  
 śaraiḥ kanaka|puṅkhais tu citrā rejur gaj'ōttamāḥ,  
 ulkābhiḥ sampradīpt'āgrāḥ parvatā iva, Bhārata.  
 ke cid abhyāhatā nāgair nāgā naga|nibhā bhuvī  
 nipetuḥ samare tasmin, pakṣavanta iv' ādrayaḥ.  
 apare prādravan nāgāḥ śaly'ārtā vraṇa|pīḍitāḥ  
 pratimānaiś ca kumbhaiś ca petur urvyāṃ mah'āhave.  
 52.20 vineduḥ siṃhavac c' ānye, nadanto bhairavān ravān  
 babhramur bahavo, rājaṃś, cukruśuś c' āpare gajāḥ.  
 hayāś ca nihatā bāṇair hema|bhāṇḍa|vibhūṣitāḥ  
 niṣeduś c' āiva, mamluś ca, babhramuś ca diśo daśa.  
 apare kṛṣyamāṇāś ca viceṣṭanto mahī|tale,  
 bhāvān bahu|vidhāṃś cakrus tāḍitāḥ śara|tomaraiḥ.  
 narāś tu nihatā bhūmau kūjantas tatra, māriṣa;  
 dṛṣṭvā ca bāndhavān anye, pītṛṇ anye, pitā|mahān,  
 dhāvamānān parāṃś c' ānye dṛṣṭv' ānye tatra, Bhārata,  
 gotra|nāmāni khyātāni śaśaṃsur itar'ētaram.

Elephants attacking elephants, king, struck out with their tusks; and those elephants struck by tusks still glitter there with their limbs bathed in blood, just as mountains festooned with minerals glitter, oozing as if with streams of red ochre. With their trunks some elephants evaded, and 52.15 others shattered, the lances slung by horsemen and the many held fast that remained opposed to them, too. Their armor smashed by iron arrows, the finest elephants were radiant, king, like mountains free of clouds at the onset of winter. Speckled with arrows with nocks of gold, Bhárata, the finest elephants glittered like mountains as their summits burn with grass-fires. Some mountain-like elephants wounded by other elephants collapsed on the ground in that battle, like mountains with wings.\* Tormented by darts and traumatized by wounds, other fleeing elephants collapsed in that great battle, with their temples and areas between 52.20 their tusks on the ground. Some elephants roared like lions, many roamed unsteadily trumpeting terrible roars, king, and others cried out in pain.

And struck by arrows, horses adorned with gold harnesses sank down and faltered and unsteadily roamed the ten directions. Others became feeble and thrashed on the ground. Wounded by lances and arrows, they assumed many different states.

And wounded men groaned on the ground there, dear friend. Others seeing their relatives and others their fathers and others their grandfathers and others seeing their enemies advancing there, Bhárata, yelled to one another their common names and the names of their families.

52.25 teṣāṃ chinnā, mahā|rāja, bhujāḥ kanaka|bhūṣaṇāḥ  
udveṣṭante, viceṣṭante, patante c', ōtpatanti ca.  
nipatanti tath" āiv' ānye, sphuranti ca sahasraśaḥ,  
vegāṃś c' ānye raṇe cakruḥ pañc'|āsyā iva pannagāḥ.  
te bhujā bhogi|bhog'|ābhāś, candan'|āktā, viśāṃ pate,  
lohit'|ārdrā bhṛśaṃ rejus, tapanīya|dhvajā iva.

vartamāne tathā ghore saṃkule sarvato|diśam,  
a|vijñātāḥ sma yudhyante vinighnantaḥ parasparam.  
bhaumena rajasā kīrṇe śastra|saṃpāta|saṃkule,  
n' āiva sve, na pare, rājan, vyajñāyanta tamo|vṛtāḥ.

52.30 tathā tad abhavad yuddhaṃ ghora|rūpaṃ bhayānakam.  
lohit'|ōdā mahā|nadyaḥ prasasrus tatra c' ā|sakṛt.  
śīrṣa|pāśaṇa|saṃchannāḥ, keśa|śaivala|śādvalāḥ,  
asthi|mīna|samākīrṇā, dhanuḥ|śara|gad" |ōḍupāḥ,  
māṃsa|śoṇita|paṅkinyo, ghora|rūpāḥ, su|dāruṇāḥ  
nadiḥ pravartayām āsur, śoṇit'|āugha|vivardhanīḥ.  
bhīru|vitrāsa|kāriṇyaḥ, śūrāṇāṃ harṣa|vardhanāḥ,  
tā nadyo ghora|rūpās tu nayantyo Yama|śādanam,  
avagāḍhān majjayantyaḥ, kṣatrasy' ājanayan bhayam.

kravy'|ādānāṃ, nara|vyāghra, nardatāṃ tatra tatra ha,  
52.35 ghoram āyodhanam jāñe preta|rāja|pur'|ōpamam.  
utthitāny a|gaṇeyāni kabandhāni samantataḥ  
nṛtyanti vai bhūta|gaṇāḥ su|tr̥ptā māṃsa|śoṇitaiḥ.  
pītvā ca śoṇitaṃ tatra, vasāṃ pītvā ca, Bhārata,  
medo|majjā|vasā|mattās tr̥ptā, māṃsasya c' āiva ha,  
dhāvamānāḥ sma dṛśyante kāka|gr̥dhra|bakās tathā.



Great king, their hacked off arms decorated with gold 52.25  
 writhed about, thrashed around, fell down and rose up  
 again. Similarly others fell down and twitched by the thou-  
 sand, and others jerked violently in that battle like five-  
 headed snakes. Smearred with sandal and dripping with  
 blood, lord of the people, those arms that resembled coiled  
 snakes glittered superbly like banners of refined gold.

As that horrific battle unfolded in every direction, they  
 fought one another not knowing who they slaughtered.  
 Covered in darkness in that maelstrom of flying weapons  
 filled with dust kicked up from the earth, neither friends  
 nor enemies could distinguish a thing.

Along these lines that horrific and terrifying battle took 52.30  
 place. Mighty rivers with blood for water flowed there con-  
 tinually. Covered in skulls for stones and hair for grasses and  
 algae, chock full of bones for fish, their driftwood bows, ar-  
 rows and clubs, and their mud flesh and blood, those hor-  
 rifying and terrible rivers poured onwards, swelling with  
 rivulets of blood. Provoking terror among the timid and  
 escalating the excitement of the heroes, those horrific rivers  
 that led to Yama's house and drowned those who plunged  
 in them, instilled dread among the kshatriyas.

With carrion-eaters shrieking here and there, tiger of a 52.35  
 man, that hideous battlefield became like the city of the  
 king of the dead. Well satisfied with flesh and blood, herds of  
 beasts danced about the incalculable headless torsos that had  
 surfaced everywhere. After drinking blood and consuming  
 fat there, Bhárata, crows, vultures and cranes could be seen  
 scuttling about, intoxicated by lymph, marrow and fat and  
 sated with flesh.

śūrās tu samare, rājan, bhayaṃ tyaktvā su|dus|tyajam  
 yodha|vrata|samākhyātās cakruḥ karmāṇy a|bhītavat.  
 śara|śakti|samākīrṇe kravy'āda|gaṇa|saṃkule  
 vyacaranta raṇe śūrāḥ khyāpayantaḥ sva|pauruṣam.  
 52.40 anyonyaṃ śrāvayanti sma nāma|gotrāṇi, Bhārata;  
 pitr|nāmāni ca raṇe, gotra|nāmāni vā, vibho,  
 śrāvayantaś ca bahavas tatra yodhā, viśāṃ pate,  
 anyonyaṃ avamṛdnantaḥ śakti|tomara|paṭṭisaiḥ.  
 vartamāne tadā yuddhe ghora|rūpe su|dāruṇe,  
 vyaśīdat Kauravī senā, bhinnā naur iva sāgare.

SAMJAYA uvāca:

53.1 VARTAMĀNE TADĀ yuddhe kṣatriyāṇāṃ nimajjane,  
 Gāṇḍīvasya mahā|ghoṣaḥ śrūyate yudhi, mārīṣa,  
 saṃśaptakānāṃ kadanam akarod yatra Pāṇḍavaḥ,  
 Kosalānāṃ tathā, rājan, Nārāyaṇa|balasya ca.  
 saṃśaptakās tu samare śara|vṛṣṭiḥ samantataḥ  
 apātayan Pārtha|mūrdhni jaya|gṛddhāḥ pramanyavaḥ.  
 tā vṛṣṭiḥ sahasā, rājaṃs, tarasā dhārayan prabhuḥ  
 vyagāhata raṇe Pārtho vinighnan rathināṃ varān.  
 53.5 vigāhya tad rath'ānīkaṃ kaṅka|patraiḥ śilā|śitaiḥ,  
 āsasāda tataḥ Pārthaḥ Suśarmāṇaṃ var'āyudham.  
 sa tasya śara|varṣāṇi vavarṣa rathināṃ varāḥ,  
 tathā saṃśaptakās c' āiva Pārthaṃ bāṇaiḥ samārpayan.  
 Suśarmā tu tataḥ Pārthaṃ viddhvā navabhir āsu|gaiḥ,  
 Janārdanaṃ tribhir bāṇair ahanad dakṣiṇe bhuje,

But in that battle, king, heroes celebrated for their warrior vows let go of their deep-seated fears and performed deeds as if they were fearless. Into that battle that teemed with arrows and spears and swarmed with carrion-eaters, those heroes went forth and put their manliness on display. In that battle, Bhárata, they declared to one another their personal and family names. And, lord, in making known the names of their fathers and the names of their families, the many warriors there, lord of the people, crushed one another with spears, lances and tridents. Then, as that dreadful and horribly brutal battle unfolded, the Káurava army sank in despair, like a shattered boat in the ocean. 52.40

SÁNJAYA said:

THEN AS THAT battle unfolded that had immersed the kshatriyas, the massive sound of the Gandíva bow was heard amid the fracas, dear friend, where the Pándava butchered the oath-bound warriors, the Kósalas and the army of the Naráyanas. But, incensed and longing for victory, from all sides the oath-bound warriors let fly showers of arrows at the head of Pritha's son. Quickly and abruptly repelling those showers, king, Pritha's powerful son plunged into those excellent chariot warriors, striking them down in combat. 53.1

Once he'd plunged into that chariot division with heron-feathered arrows sharpened on stone, Pritha's son then attacked Sushárman who wielded superb weapons. That excellent chariot warrior rained down showers of arrows on Árjuna at the same time as the oath-bound warriors struck Pritha's son with arrows. But after Sushárman wounded Pritha's son with nine arrows, he struck Janárdana in the 53.5

tato 'pareṇa bhallena ketuṃ vivyādha, mārīṣa.  
sa vānara|varo, rājan, Viśvakarma|kṛto mahān  
nanāda su|mahā|nādaṃ, bhīṣayāṇo jagarja ca.

kapes tu ninadaṃ śrutvā saṃtrastā tava vāhinī,  
53.10 bhayaṃ vipulam ādhāya niśceṣṭā samapadyata.  
tataḥ sā śuśubhe senā niśceṣṭ" āvasthitā, nṛpa,  
nānā|puṣpa|samākīrṇaṃ yathā Caitrarathaṃ vanam.  
pratilabhya tataḥ saṃjñāṃ, yodhās te, Kuru|sattama,  
Arjunaṃ siṣicur bāṇaiḥ, parvataṃ jaladā iva,  
parivavrus tadā sarve Pāṇḍavasya mahā|ratham.  
nigṛhya taṃ pracukruśur vadhyamānāḥ śitaiḥ śaraiḥ.  
te hayān, ratha|cakre ca, rath'ēṣāṃ c' āpi, mārīṣa,  
nigrahītum upākṛāman krodh'āviṣṭāḥ samantataḥ.  
nigṛhya taṃ rathaṃ tasya yodhās te tu sahasraśaḥ  
53.15 nigṛhya balavat sarve siṃha|nādam ath' ānadan.  
apare jagṛhuś c' āiva Keśavasya mahā|bhujau,  
Pārtham anye, mahā|rāja, ratha|sthāṃ jagṛhur mudā.

Keśavas tu tato bāhū vidhunvan raṇa|mūrdhani,  
pātayām āsa tān sarvān, duṣṭa|hast" īva hasti|pān.  
tataḥ kruddho raṇe Pārthaḥ saṃvṛtas tair mahā|rathaiḥ,  
nigṛhītaṃ rathaṃ dr̥ṣṭvā, Keśavaṃ c' āpy abhidrutam,  
rath'ārūḍhāṃs tu su|bahūn padātīmś c' āpy apātayat.  
āsannāṃś ca tathā yodhān śarair āsanna|yodhibhiḥ  
chādayām āsa samare. Keśavaṃ c' ēdam abravīt:

right arm with three arrows and then, with another broad arrow, pierced his monkey banner, dear friend. That excellent, massive monkey fashioned by Vishva-karman, king, roared a massive roar and growled chillingly.

Hearing the roar of the monkey and permeated with profound terror, your traumatized army became motionless. 53.10  
As it stood motionless, king, that army looked brilliant, like the Cháitraratha forest carpeted with assorted flowers. Once they recovering their senses, finest of Kurus, your warriors showered Árjuna with arrows, like clouds showering a mountain, and then they all circled the mighty warrior of the Pándavas. Holding him back, they shrieked as they were struck by sharp arrows. Possessed by rage, from all sides they ventured to sieze his horses, his chariot's wheels and his chariot's pole, dear friend. Once those thousands of warriors had siezed these and siezed his chariot, they 53.15  
all powerfully roared a lion's roar. Others grabbed Késhava's mighty arms, and others joyfully grabbed Pritha's son standing in the chariot, great king.

But, flailing his arms at the head of the battle, Késhava then felled them all like a rogue elephant its drivers. Then, surrounded by those mighty warriors in the battle and watching in rage as his chariot was captured and Késhava was attacked, Pritha's son felled very many of those mounted on chariots as well as those on foot. At the same time, he enveloped the warriors close by in the battle with arrows designed for close combat. Then he said this to Késhava:

53.20 «paśya, Kṛṣṇa, mahā|bāho! saṁśaptaka|gaṇān bahūn,  
kurvānān dāruṇaṁ karma, vadhyamānān sahasraśaḥ!  
ratha|bandham imaṁ ghoraṁ pṛthivyām n' āsti kaś cana  
yaḥ saheta pumāḥ loka mad anyo, Yadu|pumgava!»

ity evaṁ uktvā Bībhatsur Devadattam ath' ādhamat,  
Pāñcājanyaṁ ca Kṛṣṇo 'pi, pūrayann iva rodasī.  
taṁ tu śaṅkha|svanaṁ śrutvā, saṁśaptaka|varūthinī  
saṁcacāla, mahā|rāja, vitrastā c' ādravad bhṛṣam.

pāda|bandhaṁ tataś cakre Pāṇḍavaḥ para|vīra|hā,  
Nāgam astraṁ, mahā|rāja, saṁprakīrya muhur muhuḥ.

53.25 te baddhāḥ pāda|bandhena Pāṇḍavena mah'ātmanā,  
niśceṣṭāś c' ābhavan, rājann, āsma|sāra|mayā iva.  
niśceṣṭāṁs tu tato yodhān avadhīt Pāṇḍu|nandanāḥ,  
yath' Êndraḥ samare daityāṁs Tārakasya vadhe purā.  
te vadhyamānāḥ samare, mumucus taṁ rath'ōttamam,  
āyudhāni ca sarvāṇi visraṣṭum upacakramuḥ.  
te baddhāḥ pāda|bandhena na śekuś ceṣṭitum, nṛpa.  
tatas tān avadhīt Pārthaḥ śaraiḥ saṁnata|parvabhiḥ.  
sarva|yodhā hi samare bhujagair veṣṭit' ābhavan,\*  
yān uddīśya raṇe Pārthaḥ pāda|bandhaṁ cakāra ha!

53.30 tataḥ Suśarmā, rāj'|êndra, gr̥hītām vīkṣya vāhinīm,  
Sauparṇam astraṁ tvaritaḥ prāduś cakre mahā|rathaḥ.  
tataḥ suparṇāḥ saṁpetur bhakṣayanto bhujamgamān;  
te vai vidudruvur nāgā dr̥ṣṭvā tān kha|carān, nṛpa.  
babhau balaṁ tad vimuktaṁ pāda|bandhād, viśāṁ pate,  
megha|vṛndād yathā mukto bhāskarāś tāpayan prajāḥ!

“Look, mighty-armed Krishna! At the umpteen hordes of oath-bound warriors doing dreadful deeds as they’re killed by the thousand! Other than me, chief of Yadus, there’s no man on earth who could prevail against this violent band of warriors!” 53.20

Once he’d said this, Bibhátasu then blew his conch Devadatta, and Krishna also his conch Panchajánya, almost filling heaven and earth with their sound. When they heard the sound of their conches, the army of oath-bound warriors wavered and suddenly fled in terror, great king.

Then the Pándava, a destroyer of enemy-heroes, repeatedly summoned his Snake weapon and made a leg shackle. Bound by the mighty Pándava with the leg shackle, the warriors were motionless, king, as if they were made of iron. Pandu’s son then slaughtered those motionless warriors, just as Indra slaughtered the *daityas* during the killing of Táraka in a battle long ago. As they were slaughtered in the battle, they released that superb chariot and began to lose grip on all their weapons. Bound by the leg shackle, they could not move, king, and Pritha’s son then slaughtered them with smooth-jointed arrows. In that struggle, all the warriors at whom Pritha’s son aimed the leg shackle that he’d made in the battle were bound by snakes! 53.25

Then the mighty warrior Sushárman, lord of kings, who’d seen the army captured, hastily revealed his Bird-of-prey weapon. Birds of prey then swooped down, devouring those snakes; and when they saw those birds, king, the snakes scattered. Freed from the leg shackle, lord of people, that army was as glorious as the sun as it scorches people when freed from a bank of clouds! Once freed, those warriors 53.30

vipramuktās tu te yodhāḥ Phālgunasya ratham prati  
 saṣṛjur bāṇa|saṃghāṃś ca, śastra|saṃghāṃś ca, māriṣa,  
 vividhāni ca śastrāṇi pratyavidhyanta sarvaśaḥ.

tām mah”|āstra|mayīm vṛṣṭim saṃchidya śara|vṛṣṭibhiḥ

53.35 nyavadhīc ca tato yodhān Vāsaviḥ para|vīra|hā.

Suśarmā tu tato, rājan, bāṇen’ ānata|parvaṇā  
 Arjunam hṛdaye viddhvā, vivyādh’ ānyais tribhiḥ śaraiḥ.  
 sa gāḍha|viddho vyathito rath’|ôpastha upāviśat.  
 tata uccukruśuḥ sarve, «hataḥ Pārtha! iti» sma ha.  
 tataḥ śaṅkha|ninādāś ca, bherī|śabdāś ca puṣkalāḥ,  
 nānā|vāditra|ninadāḥ, siṃha|nādāś ca jajñire.

pratilabhya tataḥ saṃjñāṃ, śvet’|āśvaḥ Kṛṣṇa|sārathiḥ  
 Aindram astraṃ a|mey’|ātmā prāduś cakre tvar”|ānvitaḥ.  
 tato bāṇa|sahasrāṇi samutpannāni, māriṣa.

53.40 sarva|dikṣu vyadr̥śyanta nighnanti tava vāhinīm;  
 hayān rathāṃś ca samare śastraīḥ śata|sahasraśaḥ.

vadhyamāne tataḥ sainye, bhayaṃ su|mahad āviśat  
 saṃśaptaka|gaṇānām ca, Gopālānām ca, Bhārata,  
 na hi tatra pumān kaś cid yo ’rjunam pratyayudhyata.  
 paśyatām tatra vīrāṇām ahanyata mahad balam.  
 hanyamānam apaśyaṃś ca niśceṣṭam sma parākrame.



discharged clusters of arrows and clusters of weapons at Phálguna's chariot, dear friend, and all at once they hurled their various weapons.

But with showers of arrows Indra's son,\* a killer of enemy-heroes, cut down that shower comprising massive missiles and then killed those warriors. However Sushárman, king, 53.35 wounded Árvjuna in the heart with a smooth-jointed shaft and then wounded him with three other arrows. Deeply wounded and reeling, he plonked down on the floor of his chariot. They all then cried out, "Pritha's son's been killed!" Then the reverberation of conches, the booming sounds of kettle-drums, the sounds of various musical instruments and lions' roars came forth from there.

Recovering his senses, he whose horses are white, whose charioteer is Krishna, whose soul has no measure and who is endowed with speed, revealed his Aindra weapon and thousands of arrows sprang forward from it, dear friend. They appeared in all directions and destroyed your army; 53.40 with these weapons, he killed horses and warriors in the hundreds and thousands in that battle.

As the troops were massacred, profound fear took possession of the hordes of oath-bound warriors and the Go-palas, Bhárata, for there was no man there who was a match for Árvjuna in battle. While the heroes looked on there, that mighty army was destroyed. They watched as it was destroyed, powerless to counterattack.

ayutaṃ tatra yodhānāṃ hatvā, Pāṇḍu|suto raṇe  
vyabhrājata, mahā|rāja, vidhūmo 'gnir iva jvalan.  
catur|daśa sahasrāṇi yāni śiṣṭāni, Bhārata,

53.45 rathānāṃ ayutaṃ c' āiva, tri|śāhasrās ca dantinaḥ.

tataḥ saṃśaptakā bhūyaḥ parivavrur Dhanamjayam,  
martavyam, iti niścīya, jayaṃ v' āpy, a|nivartanam.

tatra yuddham mahac c' āsīt tāvakānāṃ, viśāṃ pate,  
śūreṇa balinā sārdham Pāṇḍavena kirīṭinā!

SAMJAYA uvāca:

54.1 KṚTAVARMĀ, KṚPO, Drauṇiḥ, sūta|putraś ca, mārīṣa,  
Ulūkaḥ, Saubalaś c' āiva, rājā ca saha s' |ôdaraiḥ,  
sīdamānāṃ camūṃ dr̥ṣṭvā Pāṇḍu|putra|bhay' |ārditām,  
samujjahruḥ sma vegena, bhinnāṃ nāvam iv' ārṇave.  
tato yuddham atīv' āsīn muhūrtam iva, Bhārata,  
bhīrūṇāṃ trāsa|jananam, śūrāṇāṃ harṣa|vardhanam.

Kṛpeṇa śara|varṣāṇi pratimuktāni saṃyuge  
Śrñjayāṃś chādayām āsuḥ, śalabhānāṃ vrajā iva.

54.5 Śikhaṇḍī ca tataḥ kruddho Gautamaṃ tvarito yayau;  
vavarṣa śara|varṣāṇi samantād dvija|puṃgavam.

Kṛpas tu śara|varṣaṃ tad vinihatya mah' |āstra|vit  
Śikhaṇḍīnaṃ raṇe kruddho vivyādha daśabhiḥ śaraiḥ.

tataḥ Śikhaṇḍī kupitaḥ śaraiḥ saptabhir āhave  
Kṛpaṃ vivyādha kupitaṃ kaṅka|patrair a|jihma|gaiḥ.  
tataḥ Kṛpaḥ śarais tikṣṇaiḥ so 'tividdho mahā|rathaḥ  
vy|āśva|sūta|rathaṃ cakre Śikhaṇḍīnam atho dvijaḥ.

Killing ten thousand warriors in that battle, Pandu's son was radiant, great king, like a fire blazing without smoke. Then he massacred fourteen thousand survivors from those warriors, Bhárata, then ten thousand more and three thousand elephants. 53-45

The oath-bound warriors then surrounded Dhanan-jaya once again, resolving on either death or victory and to never retreat.

Then there was a massive battle, lord of people, of your troops with that powerful hero, the crown wearing Pándava!

SÁNJAYA said:

DEAR FRIEND, Krita-varman, Kripa, Drona's son, the charioteer's son, Ulúka, Súbala's son, and the king along with his brothers, seeing their army perishing and traumatized with fear of Pandu's son, quickly rescued it as they would a leaky boat in the ocean. Almost in an instant, a prodigious battle then began that incited fear among the timid but provoked excitement among the heroes. 54-1

Torrents of arrows released by Kripa in the battle enveloped the Srínjaya's like swarms of locusts. And Shikhándin then quickly attacked Gáutama in a fury and rained showers of arrows all over that brahmin-chief. But Kripa, who knew the great missiles, destroyed that shower of arrows and furiously wounded Shikhándin in battle with ten arrows. 54-5

Then in fury Shikhándin wounded furious Kripa in battle with seven heron-feathered and straight-flying arrows. Severely wounded by those sharp arrows, the mighty warrior brahmin Kripa then stripped Shikhándin of his horses,

hat'āśvāt tu tato yānād avaplutya mahā|rathah,  
khaḍgam, carma tathā gṛhya sa|tvaram brāhmaṇam yayau.

54.10 tam āpatantaṁ sahasā śaraiḥ saṁnata|parvabhiḥ  
chādayām āsa samare. tad adbhutam iv' | ābhavat!  
tatr' ādbhutam apaśyāma, śilānām plavanam yathā!  
niśceṣṭas tad raṇe, rājañ, Chikhaṇḍī samatiṣṭhata.

Kṛpeṇa cchāditam dṛṣṭvā, nṛp' |ōttama, Śikhaṇḍinam,  
pratyudyayau Kṛpaṁ tūrṇam Dhṛṣṭadyumno mahā|rathah.  
Dhṛṣṭadyumnam tato yāntam Śāradvata|ratham prati  
pratijagrāha vegena Kṛtavarmā mahā|rathah.

Yudhiṣṭhiram ath' āyāntam Śāradvata|ratham prati  
sa|putram saha|sainyam ca Droṇa|putro nyavārayat.

54.15 Nakulam Sahadevam ca tvaramāṇau mahā|rathau  
pratijagrāha te putrah, śara|varṣeṇa vārayan.  
Bhīmasenam, Karuṣāṁś ca, Kekayān saha|Śṛñjayān  
Karṇo Vaikartano yuddhe vārayām āsa, Bhārata.

Śikhaṇḍinas tato bāṇān Kṛpaḥ Śāradvato yudhi  
prāhiṇot tvarayā yukto, didhakṣur iva, māriṣa.  
tāñ śarān preṣitāṁś tena samantāt svarṇa|bhūṣitān  
ciccheda khaḍgam āvidhya, bhrāmayamś ca punaḥ punaḥ.  
śata|candraṁ ca tac carma Gautamas tasya, Bhārata,  
vyadhamat sāyakais tūrṇam. tata uccukruśur janāḥ!

54.20 sa vicarmā, mahā|rāja, khaḍga|pāṇir upādravat  
Kṛpasya vaśam āpanno, mṛtyor āsyam iv' āturaḥ.

charioteer and chariot. Its horses killed, the mighty warrior jumped down from his chariot and, grabbing his sword and shield, charged the quick brahmin.

As Shikhándin suddenly rushed towards him, Kripa enveloped him in the battle with smooth-jointed arrows. It was like a miracle! It was a miracle what we saw there, as if rocks were flying! Powerless, Shikhándin remained still in that battle, king. 54.10

Seeing Shikhándin enveloped by Kripa, excellent man, the mighty warrior Dhrishta-dyumna quickly counter-attacked Kripa. But the mighty warrior Krita-varman hastily opposed Dhrishta-dyumna as he rushed at the chariot of Sharádvat's son. Then Drona's son repelled Yudhi-shthira as he charged with his sons and army alongside at the chariot of Sharádvat's son. Your son opposed Nákula and Saha-deva as those mighty warriors surged forward, enveloping them in a shower of arrows. In that battle, Bhárata, Karna Vai-kártana drove back Bhima-sena, the Karúshas, Kékayas and Srínjayas. 54.15

Next Sharádvat's son Kripa, filled with haste, dispatched arrows at Shikhándin in the battle as if he wanted to burn him, dear friend. Swinging and twirling his sword again and again, Shikhándin completely cut down those gold-embossed arrows that had been dispatched at him. With his arrows Gáutama suddenly destroyed his shield decorated with a hundred moons, Bhárata. The people then howled! Without his shield and with sword in hand, great king, he rushed at Kripa like a sick man rushing at the jaws of death; he'd fallen under Kripa's sway! 54.20

Śāradvata|śarair grastaṃ kliśyamānaṃ mahā|balaḥ  
Citraketu|suto, rājan, Suketus tvarito yayau.  
vikiran brāhmaṇaṃ yuddhe bahubhir niśitaiḥ śaraiḥ,  
abhyāpatad a|mey'|ātmā Gautamasya rathaṃ prati.  
dr̥ṣṭvā ca yuktaṃ taṃ yuddhe brāhmaṇaṃ carita|vratam,  
apayātas tatas tūrṇaṃ Śikhaṇḍī, rāja|sattama.

Suketus tu tato, rājan, Gautamaṃ navabhiḥ śaraiḥ  
viddhvā vivyādha saptatyā punaś c' āinaṃ tribhiḥ śaraiḥ.  
54.25 ath' āsya sa|śaraṃ cāpaṃ punaś ciccheda, mārīṣa,  
sārathiṃ ca śareṇ' āsya bhṛśaṃ marmasv atādayat.

Gautamas tu tataḥ kruddho dhanur gr̥hya navam dr̥ḍham  
Suketuṃ triṃśatā bāṇaiḥ sarva|marmasv atādayat.  
sa vihvalita|sarv'|āṅgaḥ pracacāla rath'|ōttame,  
bhūmi|kaṃpe yathā vṛkṣaś cacāla kampito bhṛśam.  
calatas tasya kāyāt tu śiro jvalita|kuṇḍalam  
s'|ōṣṇīṣaṃ, sa|śīras|trāṇaṃ kṣurapreṇa tv apātayat.  
tac chirah prāpatad bhūmau śyen'|āhṛtam iv' āmiṣam;  
tato 'sya kāyo vasudhāṃ paścāt prāpatad, acyuta.  
54.30 tasmin hate, mahā|rāja, trastās tasya puro|gamāḥ  
Gautamaṃ samare tyaktvā dudruvus te diśo daśa.

Dhṛṣṭadyumnaṃ tu samare saṃnivārya, mahā|rathaḥ  
Kṛtavarm" ābravidd hṛṣṭas, «tiṣṭha! tiṣṭh'! èti» Bhārata.  
tad abhūt tumulaṃ yuddhaṃ Vṛṣṇi|Pārśatayo raṇe,  
āmiṣ'|ārthe yathā yuddhaṃ śyenayoh kruddhayor, nṛpa.

Chitra-ketu's powerful son Sukétu, king, hastily went to him as he was devoured and traumatized by the arrows of Sharádvat's son. Covering the brahmin in the battle with many sharp arrows, he whose soul had no measure charged Gáutama's chariot. Seeing that the vow-observant brahmin had been engaged in combat, best of kings, Shikhándin quickly retreated from there.

But then Sukétu wounded Gáutama with nine arrows, king, and then wounded him with seven and then once more with three arrows. Then he further splintered his bow and its arrows as well, dear friend, and with an arrow he brutally wounded his charioteer where he was vulnerable. 54.25

But in a rage, Gáutama grabbed a new stiff bow and wounded Sukétu wherever he was exposed with thirty arrows. With all his limbs trembling, he floundered in his superb chariot just as a violently swaying tree flounders during an earthquake. As he floundered, Kripa knocked his head from his body with a razor-edged arrow, together with its turban, flashy earrings and helmet. His head fell to the ground like meat dropped by a bird of prey; then later, imperishable man, his body dropped to the earth. When he had been killed, great king, his chiefs fled to the ten directions in terror, leaving Gáutama behind in the battle. 54.30

But forcing Dhrishta-dyumna back in the struggle, Bhárata, the mighty warrior Krita-varman excitedly yelled, "Stand! Stand your ground!" Then in that battle there was a tumultuous tussle between the Vrishni and Príshata's grandson, king, like a pair of furious birds of prey fighting over meat.

Dhṛṣṭadyumnas tu samare Hārdikyam navabhiḥ śaraiḥ  
ājaghān' ōraṣi kruddhaḥ, pīḍayan Hṛdik'ātmajam.

Kṛtavarmā tu samare Pārṣatena dṛḍh'āhataḥ  
Pārṣataṁ sa|rathaṁ s'āśvaṁ chādayām āsa sāyakaiḥ.

54.35 sa|rathaś chādito, rājan, Dhṛṣṭadyumno na dṛśyate,  
meghair iva paricchanno bhāskaro jala|dhāribhiḥ.  
vidhūya taṁ bāṇa|gaṇaṁ śaraiḥ kanaka|bhūṣaṇaiḥ,  
vyarocata raṇe, rājan, Dhṛṣṭadyumnaḥ kṛta|vraṇaḥ.

tatas tu Pārṣataḥ kruddhaḥ śastra|vṛṣṭiṁ su|dāruṇām  
Kṛtavarmāṇam āsādyā vyasṛjat pṛtanā|patiḥ.

tām āpatantīm sahasā śastra|vṛṣṭiṁ nirantarām  
śarair aneka|sāhasrair Hārdikyo 'vārayad yudhi.  
dṛṣṭvā tu vāritāṁ yuddhe śastra|vṛṣṭiṁ dur|āsadām,  
Kṛtavarmāṇam āsādyā vārayām āsa Pārṣataḥ.

54.40 sārathiṁ c' āsya tarasā prāhiṇod Yama|sādanam  
bhallena śita|dhāreṇa; sa hataḥ prāpatad rathāt.

Dhṛṣṭadyumnas tu balavāñ jivvā śatruṁ mahā|balaṁ  
Kauravān samare tūrṇaṁ vārayām āsa sāyakaiḥ.  
tatas te tāvakā yodhā Dhṛṣṭadyumnam upādravan  
siṁha|nāda|ravaṁ kṛtvā. tato yuddham avartata!



In a rage, Dhrishta-dyumna struck Hrídika's son with nine arrows in the battle, wounding Hrídika's progeny in the chest. But Krita-varman, though badly wounded in the battle by Príshata's grandson, enveloped Príshata's grandson along with his chariot and horses with arrows. Covered 54.35 along with his chariot, Dhrishta-dyumna could not be seen, king, like the sun obscured by water-bearing clouds. After scattering that cluster of arrows with arrows embossed with gold, king, Dhrishta-dyumna became visible, wounded in the battle.

Next, Príshata's grandson, the commander of the army, attacked Krita-varman in rage and let loose a dreadful shower of arrows. As that incessant stream of arrows flew quickly towards him, Hrídika's son repelled them in the battle with many thousands of arrows. Seeing that dangerous shower of arrows repelled in the battle, Príshata's grandson attacked Krita-varman and pinned him down. He sent his charioteer 54.40 directly to Yama's house with a sharp-bladed broad arrow; dead, he plummeted from his chariot.

As soon as he defeated his mighty enemy, powerful Dhrishta-dyumna enveloped the Káuravas in the battle with his arrows. Then your warriors attacked Dhrishta-dyumna thundering lions' roars. The battle resumed!



## NOTES

**Bold** references are to the English text; **bold italic** references are to the Sanskrit text. An asterisk (\*) in the body of the text marks the word or passage being annotated.

- 1.1 **Drona's son:** Ashvattháman.
- 1.2 **Sharádvat's daughter:** Kripí, Drona's wife and Ashvattháman's mother.
- 1.5 **Charioteer's son:** Karna. The word translated here as charioteer is *sūta*, a person reputedly born from the mixed union of a brahmin and kshatriya. A *sūta* also functions as a herald, bard or panegyrist for the warrior whose chariot he drives. Thus *sūta* has a more complex sense than any single translation can convey. Another significant *sūta* is Sánjaya, Dhritā-rashtra's charioteer, whose chief function in the *Karna/parvan* is to report the events of the war to his king. In most cases where it refers to Sánjaya, therefore, I translate *sūta* as "herald." **Suyódhana:** Duryódhana.
- 1.7 **Krishná:** Dráupadi. The accent on the final syllable distinguishes this name, with its long vowel feminine ending, from its masculine counterpart, Krishna.
- 1.16 **Vriṣha:** Karna, literally "bull." **Phálguna** is Árjuna. **Dhartaráshtras** are the sons of Dhritā-rashtra.
- 1.17 **Naga-pura:** The city Hástina-pura.
- 1.18 **Son of the river:** Bhishma.
- 1.22 **Shántanu's son:** Bhishma.
- 2.1 **Gaválgana's son:** Sánjaya.
- 2.5 **I am Sánjaya:** Though it may seem odd that Sánjaya introduces himself to Dhritā-rashtra, who of course knows him well since Sánjaya is his *sūta*, this is explained by Dhritā-rashtra's blindness.
- 2.6 **Ganga's son:** Bhishma. **Késhava:** Krishna.
- 2.9 **Charioteer's son:** Sánjaya. See also note to 1.5 above.

## NOTES

- 2.11 **Vasus' offspring:** Bhishma. There are two accounts of Bhishma's divine origin, both of which concur on the point that he has been born as a result of the divine Vasus being cursed to be reborn on earth. In one he is produced from portions of each of the eight Vasus. In the other, he is the earthly incarnation of one Vasu, Dyaus. The account alluded to here is likely to be the former.
- 2.12 **The Pándava:** Áryjuna.
- 2.13 **Bhārgava; Rama:** Rama Jamadāgnya, sometimes known as Pārashu-rama.
- 2.14 **Kunti:** Pritha. **Kunti's sons:** the Pándavas.
- 2.18 **Dhanan-jaya:** Áryjuna. **Oath-bound warriors:** warriors bound by an oath to kill Áryjuna.
- 3.12 **Fighting by ordinary means alone:** i.e. not using the divine weapons, or other means of non-human origin.
- 3.15 **Radha's son:** Karna.
- 4.3 **Bharatas:** The first syllable of the Sanskrit *Bharata* is stressed, but to distinguish it from the patronymic *Bhārata* it has been left unstressed in translation. The transcription of *Bhārata* is marked with stress, giving "Bhárata."
- 4.8 **Whose eyes were wisdom:** A common epithet for the blind Dhṛita-rashtra.
- 4.15 **Vaikārtana:** An epithet given to Karna when he cut away (*vikartana*) the armor with which he was born, an episode recounted in *Vana/parvan*, MBh CE III.294.38 (CSL III.310.25, JOHNSON 2005: 271, though a slightly different version from the Critical Edition). See also *Ādi/parvan*, MBh CE I.104.21. But since *vikartana* can also mean "the sun," Vaikārtana accrues the additional meaning of "son of the Sun."
- 5.12 **Aksháuhini army:** A massive army reputedly consisting of 21,870 elephants, the same number of chariots, 65,610 horses and 109,350 foot-soldiers.

- 5.18 **Left-handed archer:** Áṛjuna.
- 5.26 **Pritha's son:** Áṛjuna.
- 5.42 **Fierce:** his name is Ugra·karman, lit. "of fierce deeds."
- 5.55 **Kartavírya:** Áṛjuna Kartavírya.
- 6.4 **Wearer of the crown:** Áṛjuna.
- 6.9 **Bibhátasu:** Áṛjuna.
- 6.10 **Son of Subhádra:** Abhimányu.
- 6.15 **Bharad·vaja's son:** Drona.
- 6.18 **Wolf-belly:** Bhima.
- 6.32 The hemistich *senābinduḥ kuruśreṣṭhaḥ kṛtvā kadanam āhave*, a subordinate clause without an obvious main clause, has been omitted from the text.
- 7.9 **Artáyani:** Shalya. For an explanation of this name see MBh CSL VIII.32.56. **Shalya's sister:** Madri.
- 7.10 **Ajáta·shatru:** Yudhi·shthira. **Shakra:** Indra.
- 8.10 **Ádhiratha's son:** Karna.
- 8.15 **Áchyuta:** Krishna.
- 8.17 **The bearers of the Gandíva and Sharnga bows:** Áṛjuna and Krishna.
- 8.24 **Uchchaih·shravas:** Indra's horse. **Váishravana:** Kubéra, the god of wealth.
- 9.1 **Yayāti:** a famous ancestor of the Bháratas.
- 9.5 **Pritha's sons:** the Pándavas. **The thunderbolt-wielder:** Indra.
- 9.26 **The war must end with me:** see *Bhīṣma/parvan* ('Bhishma') II.6.46.
- 9.43 **Sacker of cities:** Indra.
- 9.45 **Jamadágnya:** Rama Jamadágnya.
- 9.50 **ye āhvayanta:** Irregular sandhi. For the general type (-e ā-), see OBERLIES 2003: 16–17.

## NOTES

- 9.59 **My son:** Duryódhana. **The Pándavas' wife:** Dráupadi.
- 9.66 **Janárdana:** Krishna.
- 9.67 **Vásava:** Indra.
- 9.70 **Stupid fool:** Duryódhana.
- 9.71 **Vasudéva:** Krishna.
- 10.12 **Teacher's son:** Ashvattháman.
- 10.42 **Shata-kratu:** Indra, so named for having performed a hundred sacrifices.
- 10.49 **Go-vinda:** Krishna.
- 10.56 **Taraká:** Tara, the wife of the god Brihas-pati who was stolen by Soma, resulting in a war between the gods and demons (who allied with Soma). The accent on the last syllable serves to distinguish this name, with its feminine long vowel ending, from its masculine counterpart, Táraka, a demon who features in this volume as well.
- 11.4 **yogeti:** Double sandhi (-e- < /-as i-/); see OBERLIES 2003: 36.
- 11.9 **Shata-ghni:** A type of weapon, literally “hundred killers.”
- 11.22 **King of Law:** Yudhi-shthira.
- 11.26 **Kinnara:** A half-human half-animal creature.
- 11.28 **The Pándava with the white horses:** Árjuna.
- 11.34 **Dhrita-rashtra's son:** Duryódhana.
- 12.35 **Ruler of the Kulútas:** Kshema-dhurti.
- 12.38 **Like a cloud stirred by the wind attacking a cloud driven by a mighty wind:** The simile is not merely metaphoric but metonymic as well; Bhima, as the son of Vayu, the wind god, embodies the wind.
- 13.15 **Shini's grandson:** Sátyaki (Yuyudhána).
- 13.16 **Shauri:** Sátyaki.
- 13.20 **The Sátvata:** Sátyaki.

- 13.30 **Jambha:** A demon-lord defeated by Indra.
- 14.2 **The Abhisára:** Chitra·sena.
- 14.17 **King of the dead:** Yama.
- 15.16 *abbrajālena Aṅgāraka/Budhāv:* with hiatus.
- 15.27 **Siddhas:** Semi-divine beings possessing supernatural abilities. *Siddha* literally means “one who is perfected.”
- 16.16 **Jaya:** Árjuna.
- 16.19 **Ishána:** Shiva.
- 16.22 **The two Krishnas:** Krishna and Árjuna.
- 16.24 *’rjuno ’tmānam:* Irregular sandhi (-o ’ - < /-as ā-/); see OBERLIES 2003: 24–25.
- 16.23 **Teacher’s son:** Ashvattháman.
- 16.25 **Mádharma:** Krishna.
- 16.37 **The guru:** Drona.
- 16.38 **I’ll destroy his plan:** *asmi* would seem to be used here in the sense of *aham*, a usage apparently common in Prakrits and found also in Puranic Sanskrit. See OBERLIES 1997: II n. 23.
- 17.6 **Death:** Yama.
- 17.19 **Dhánada:** Literally “giver of wealth,” Kubéra, the god of wealth.
- 17.20 **Lord of the Dashárhas:** Krishna.
- 17.23 **Vrishni hero:** Krishna.
- 18.3 **The Mágadha:** Danda-dhara.
- 18.11 **Lord of Giri-vraja:** Danda-dhara.
- 18.16 **Indra’s younger brother:** Krishna.
- 19.1 **Jishnu:** Árjuna.
- 19.11 **Charioteers controlling their outer horses:** The two outer horses of a four horse chariot.
- 19.34 **Bhushúndi:** A weapon of uncertain type, variously suggested as being a catapult, a flame-thrower, a kind of projectile or a club.



## NOTES

- 20.9 **Mountain-destroyer:** Indra.
- 20.19 **Try-ámbaka:** Shiva.
- 20.20 **Málaya-dhvaja:** The Pandya king.
- 20.29 **Pushan's younger brother:** Parjanya, the god of rain, often identified with Indra.
- 20.42 **Lord of the lord of mountains:** Málaya-dhvaja, the Pandya king.
- 20.47 **Tarkshya:** Gáruda.
- 20.51 **Lord of the immortals:** Indra.
- 21.2 **Shánkara:** Shiva.
- 21.7 **Hrishi-kesha:** Krishna.
- 21.25 **The twins:** Nákula and Sahadeva. **Yuyudhána:** Sátyaki.
- 22.12 **The Anga prince:** To be distinguished from Karna, the Anga king.
- 24.51 **For he had remembered Kunti's words and let him go:** See note to 49.52 below.
- 25.5 **Shákuni's son:** Ulúka.
- 25.30 **Time:** Yama (Death).
- 26.1 **Shárabha:** A fabulous animal.
- 26.2 **Gáutama:** Kripa. **Príshata's grandson:** Dhrishta-dyumna.
- 26.5 **Sharádvat's son:** Kripa.
- 26.8 **The teacher:** Kripa.
- 26.22 **Hrídika's son:** Krita-varman.
- 26.24 **Drúpada's son:** Shikhándin.
- 26.34 **Príshata's grandson:** Shikhándin.
- 26.35 **The Bhoja:** Krita-varman.
- 27.1 **The man with white horses:** Árjuna.

- 27.4 **King of the Tri·gatas:** Sushárman.
- 27.21 **Vishvak·sena:** Krishna.
- 29.4 **Dharma's son:** Yudhi·shthira.
- 29.12 **Man who was disposed towards the law:** Yudhi·shthira.
- 29.33 **Recalled his vow:** Bhima vowed to kill Duryódhana in *Sabhā/parvan*, MBh CE II.68.26 (WILMOT 2006: CSL II.68.50).
- 30.6 **Lord of ancestors:** Yama.
- 30.7 **Son of a Shini:** Sátyaki.
- 30.9 **Son of the Sun:** Karna. **Younger brother of the best of the gods (Indra):** Vishnu.
- 30.11 **Vasu·shena:** Karna.
- 30.12 **Drúpada's son:** Dhrishta·dyumna.
- 30.26 **The Parthas:** Literally "the sons of Pritha," i.e. the Pándavas and, more generally, their followers.
- 30.44 **One of Rudra's playgrounds:** A cemetery or cremation ground.
- 31.2 **Bhadra:** Subhádra, younger sister of Krishna and Árjuna's second wife.
- 31.3 **Sharva:** Shiva.
- 31.9 **Adhókshaja:** Krishna.
- 31.39 **Since I've lost Shakra's spear:** In return for his divine armor and earrings, Indra gave Karna a divine spear on the condition that it could be used just once. Though Karna intends to use it against Árjuna, he is forced into using it against Bhima's semi-demonic son Ghatótkacha. For this episode see *Drona/parvan*, MBh CE VII.147–154.
- 31.44 **Bhágava:** Rama Jamadágnya.
- 31.46 **Rama:** Rama Jamadágnya.
- 31.55 **Dashárha:** Krishna.
- 31.58 **Shura's grandson:** Krishna.

## NOTES

- 32.7 **Mahéshvara:** Shiva.
- 32.8 **Varshnéya:** Krishna.
- 32.10 **That army was divided into nine shares:** The army referred to here is the Pándavas' army. It was the practice for opposing armies to divide their enemy's armies amongst themselves as their "shares" to fight in battle. The same practice is followed in the case of individual champions.
- 32.56 **Artáyani** means something like "the one who sticks to the truth."
- 32.57 **Shalya** means "thorn."
- 32.63 **Dévaki's son:** Krishna.
- 33.4 **Taraká:** See note to 10.56 above.
- 33.7 **Grandfather:** Brahma.
- 33.19 **Yójana:** Supposedly anywhere from 2.5 to 9 miles.
- 33.21 **Tarakáksha:** Taráksha.
- 33.44 **Sthanu:** Shiva.
- 33.46 **Vrishánka:** Shiva.
- 33.47 **Bhava:** Shiva.
- 33.48 **Sarvátman:** Shiva.
- 33.56 Following Nílakaṇṭha, *īdyate* is taken as an irregular form of the present participle. The Critical Edition reads *īdyase*. **The Lord of creatures (Prajapati):** Daksha. **Shambhu:** Shiva.
- 33.60 **Kumára:** Skanda.
- 34.13 **Maha-deva:** Literally "Great God."
- 34.25 *ca ṛtavas:* Irregular sandhi; see OBERLIES 2003: 9–11.
- 34.20 **Great River:** The river Ganga.
- 34.21 **Krita epoch:** The first and most exalted of the four epochs of the world.
- 34.28 **Dhrita-rashtra:** Obviously not the same as King Dhrita-rashtra.

- 34.32 **Lord of the gods:** Indra. **Lord of the waters:** Váruna. **Lord of the dead:** Yama. **Lord of wealth:** Kubéra.
- 34.39 **Adhváryu priest:** A Vedic priest specializing in the *Yajur-veda* and responsible for performing many of the manual tasks of a sacrifice while muttering *yajus* formulas.
- 34.44 **Rig-veda, Sama-veda and puráṇas:** The *Rig-veda* and *Sama-veda* are two of the four Vedas. The former, the oldest, consists of hymns or verses (*ṛc*) in praise of the gods; the latter consists of hymns primarily from the *Rig-veda* set to music. A *purāṇa* is a type of text that typically contains “old” (*purāṇa*) tales and lore.
- 34.45 **Yajur-veda:** One of the four collections that make up the Veda, consisting of hymns and formulas used in sacrifices.
- 34.48 **Time:** Death.
- 34.50 **They:** As the commentator Nīlakaṇṭha notes, most likely referring to the demons. **Hara:** Shiva.
- 34.52 **Nīla-lóhita:** Shiva.
- 34.65 **The one whose emblem is a bull:** Shiva.
- 34.75 **Kapárdin:** Shiva.
- 34.92 **Lord of the universe:** Shiva.
- 34.101 **Naráyana:** Vishnu.
- 34.115 **Tryáksha:** Shiva.
- 34.156 **That sage:** Markandéya (see also MBh CSL VIII.33.2).
- 34.159 **So that his lineage could be correctly recognized:** The fact that he is a kshatriya is demonstrated by the way he acts.
- 35.5 **Íshvara:** Shiva.
- 35.9 **Svayam-bhu:** Brahma.
- 35.24 **Shalya** means “thorn.”
- 35.47 **Mátali:** Indra’s charioteer.
- 36.13 **Surya:** The Sun god (and Karna’s father).

## NOTES

- 37.15 **The brahmin-hero:** Drona.
- 37.20 *bṛhaspatyūśanoh*: An irregular form of genitive dual; see OBERLIES 2003: 91.
- 37.26 **The son of Vichitra-virya's son:** Duryódhana.
- 37.34 **King of the immortals:** Indra. **Younger sister of that excellent man:** Subhádra, sister of Krishna.
- 37.37 The word *yudhā* has been removed from KINJAWADEKAR's *śarottamair yudhā*, a reading which, besides inflating the meter by two syllables, has no support in the manuscript record as recorded in the critical notes of the Critical Edition.
- 37.38 **Those that travel through the sky:** *gandhárvas*. For this episode, see *Vana/parvan*, MBh CE III.226–243.
- 37.39 **Cattle raid:** An episode found in *Virāṭa/parvan*, MBh CE IV.24–62.
- 39.4 See note to 42.7.
- 39.7 **Cooked by time:** I.e. destined for death.
- 40.1 **Verbal barb:** A play on Shalya's name, where “barb” translates *śalya*.
- 40.11 **Pritha's son:** Árjuna.
- 40.13 **Behold the nobility of my birth:** This is a pointed statement by Karna, who is, as ever, sensitive of his supposedly low birth.
- 40.35 **Smart-arse:** *vidvan*. More typically understood as “learned, wise man,” “smart-arse” draws out the sarcastic implications of *vidvan* in the present context.
- 40.38 **Fermented gruel/brew:** *su/vīraka*. It is not entirely clear what *su/vīraka* means. Given the context, however, it is unlikely that Monier-Williams' “collyrium” is correct. The commentator Nīlakaṇṭha suggests *kāñjika*, a fermented sour gruel. Fermented gruel also goes by the names *sauvīraka* (or *sauvīra*) and *su/vīr'āmla*, suggesting that Nīlakaṇṭha is most likely correct. (Some manuscripts have *sauvīraka* for *su/vīraka*.) Fermented

gruel was a common remedy in traditional Indian medicine. It appears that in the present context, the Madra woman has become addicted to fermented brew (something akin to beer); essentially she is an alcoholic.

40.51 **Puru·ravas:** An ancient king, ancestor of the Kurus and Pándavas.

40.53 **For my friend:** Duryódhana.

41.58 In Sanskrit crows are known by the onomatopoeic name *kāka*.

41.64 **Supárna:** Gáruda.

41.75 For this episode see *Virāṭa/parvan*, MBh CE IV.24–62.

41.78 For this episode see *Vana/parvan*, MBh CE III.226–243.

41.79 **Who said:** The reading *vadataḥ* is certainly awkward here. Though the Critical Edition's *vadatoḥ* is a better reading and makes the sense clear, I have retained KINJAWADEKAR's reading because it is attested in many manuscripts.

42.2 **Shauri:** Krishna.

42.7 **Suta,** "Charioteer," is not translated here and in subsequent verses because it denotes a caste name—I am aware of no example where Karna actually fills the occupation of charioteer.

42.12 **Obtained from him:** "him" is Rama Jamadágnya.

42.30 **An alliance is ratified in seven steps:** Probably referring to a contractual ritual, similar to the seven steps of a marriage rite.

42.31 The folk etymologies in these verses are based on a combination of their semantic and phonetic echoes of the words in question. Any phonetic resemblance is, however, lost in translation.

42.32 **The king:** Duryódhana.

42.36 **Vaivásvata:** Yama.

42.42 **Kings of soma:** Brahmins.

43.2 **That parable:** the fable from Canto 41.

43.7 **Because of friendship:** Probably his friendship for Duryódhana, cf. 40.53–54.

## NOTES

- 44.7 **The Sindhu river:** the Indus River.
- 44.14 *bateti . . . -bateti:* Double sandhi (-e- < /-e i-/); see OBERLIES 2003: 47.
- 44.17 **The Shata-druka River:** The Sutlej, the most easterly of the five tributaries of the Indus. **The Irāvati River:** The Ravi River.
- 44.32 **The Vipāsha River:** The Beas River. **The Airāvati River:** The Ravi River. **The Chandra-bhaga river:** The Chenab River. **The Vitāsta River:** The Jhelum River.
- 44.42 **Vahikā:** I.e the female progenitor from whom the Vahika descend. Although the stress falls on the second syllable, the accent on the last syllable serves to distinguish her feminine gender (marked by a long final vowel) from the masculine gender of the Vahika people.
- 45.27 *raṁsopasṛṣṭeṣu:* Double sandhi (-o- < /-as u-/); see OBERLIES 2003: 39.
- 45.25 **Kings who act as sacrificer are dirt:** The king should be the patron of the sacrifice; the sacrificer should be a brahmin.
- 46.4 **Māghavan:** Indra.
- 46.35 **Hero of the Shinis:** Sātyaki.
- 46.38 **Previously Agni Vaishva-nara. . . :** The meaning of this verse is not entirely clear. Probably (following in part the commentator Nīlakaṇṭha) it is meant as praise for the horse leading Ārjuna's chariot, the subject of the subsequent verse. This stanza has been omitted from the Critical Edition.
- 49.22 **Because he wanted to do what was right by Pritha's son:** Ārjuna (Pritha's son) was assigned Karna as his "share" (*bhāga*) to kill in the war.
- 49.35 **Panchāla princess:** Drāupadi.
- 49.40 **Lord of men:** Yudhi-shthira.
- 49.52 **He recalled Kunti's words:** In *Udyoga/parvan*, MBh CE V.144.15–25, Karna promises Kunti that he will not kill her sons,

barring Árjuna. Consequently, on each occasion that he has been in a position to kill one of the other Pándavas, he holds back “recalling Kunti’s words.” The KINJAWADEKAR edition has a slightly embellished rendering of this incident in regard to Yudhi-shthira, turning his touching of Yudhi-shthira’s shoulder into an act of purification, as well as a near thing for Yudhi-shthira. In *Karṇa/parvan*, MBh CE VIII.17.90–94 (CSL VIII.24.45–50, above), Bhima is accorded similar restraint (a recollection of a scene occurring in *Droṇa/parvan*, MBh CE VII.114.67–8), as is Saha-deva in VII.142.15 (Critical Edition) and Nákula in MBh CSL VIII.24.45–50 above.

50.23 For the killing of Kíchaka, see *Virāṭa/parvan*, MBh CE IV.13–23.

50.45 **Son of the Wind:** Bhima.

51.35 **They were like a pair of lordly lions:** *har’/indra iva*, one could also understand this as “like Vishnu and Indra.”

51.55 *tri/sāhasr” ābhya**yur*: Double sandhi (-ā- < /-ās a-/).

52.18 **Like mountains with wings:** A reference to an old myth in which Indra cuts the wings off a flying mountain.

53.29 *veṣṭitābhavan*: Likely to be a case of double sandhi (-ā- < /-ās a-/), though KINJAWADEKAR gives *veṣṭitā bhavan*, suggesting an augmentless imperfect.

53.34 **Indra’s son:** Árjuna.



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ABHIMÁNYU Son of Árjuna and Subhádra; father of Paríkshit and grandfather of Janam-éjaya.

ÁCHYUTA Krishna, literally “imperishable, not fallen.”

ÁDHIRATHA Karna’s adoptive father, a charioteer (*sūta*) and friend of Dhrita-rashtra.

AGNI The god of fire.

AJÁTA-SHATRU Yudhi-shthira, literally “he whose enemy has not been born.”

ALÁMBUSHA A *rákshasa* demon fighting on the side of the Dhartaráshtras killed by Bhima’s half-demon son Ghatótkacha.

AMBÁSHTHA Name of a country and its king.

ÁMBIKA Dhrita-rashtra’s mother.

ÁNDHAKA Name of a demon killed by Rudra-Shiva.

ANGA An area roughly corresponding to modern south-east Bihar over which Karna is made king by Dur-yódhana.

ÁNGIRAS Name of an ancient sage who lends his name to his descendants. Often coupled with Athárvan.

ÁPSARAS A class of beautiful semi-divine women that inhabit the sky, singing, dancing and playing instruments.

ARÁTTA An area in the Punjab around the five rivers feeding the Indus.

ÁRJUNA Literally “white, clear.” The third of the five Pándavas, son of Pritha (Kunti) and Indra (as substitute for Pandu). Also known as Bibhátsu, Dhanan-jaya, Jaya, Jishnu, the Left-handed archer, Nara, Pándava, Phálguna and the Wearer of the crown.

ARTÁYANI Shalya.

ASHVATTHAMAN son of Drona and Kripi, literally “as strong as a horse.”

ASHVIN Name of twin deities who fathered Nákula and Saha-deva.

ATHÁRVAN Name of an ancient sage and priest who lends his name to his descendants, specialists in the *Athárva-veda*. Often coupled with Ángiras.

BÁHLIKA Name of a king fighting on the side of the Pándavas, brother

## PROPER NAMES AND EPITHETS

of Shántanu (father of Bhishma) and father of Soma-datta. In the plural, name of his people.

BALA-DEVA Brother of Krishna, also known as Bala-rama.

BHAGA-DATTA King of Prag-jyótisha (roughly equivalent to modern day Assam), on the side of the Dhartaráshtas.

BHANU-SENA Name of a son of Karna.

BHARAD-VAJA An ancient sage and father of Drona.

BHARATA Ancient king and ancestor of most of the key participants in the 'Maha-bhárata.' In the plural, his descendants.

BHÁRATA Descendant of Bharata. Commonly used for many of the heroes of the 'Maha-bhárata.'

BHÁRGAVA A descendant of the sage Bhrigu, usually Rama Bhárgava. See also Jamadágya.

BHIMA Literally "terrible, formidable." Second of the Pándavas. Son of the wind-god Vayu (as substitute for Pandu) and Pritha (Kunti). Also known as Wolf-belly, Bhima-sena and Pándava.

BHIMA-SENA Bhima, literally "he who has a terrifying army."

BHISHMA Son of Shántanu and the river Ganga. Referred to as "grand-father" by both the Dhartaráshtas and Pándavas. Fights on the side of the Dhartaráshtas as their general for the first ten days before he was deceitfully struck down by Árjuna.

BHOJA Name of a country and a prince, king or the people of that country. Typically refers to the warrior Krita-varman who fights on the side of the Dhartaráshtas.

BHRIGU Name of an ancient sage and, in the plural, his descendants.

BHURI-SHRAVAS Son of Soma-datta fighting on the side of the Dhartaráshtas.

BIBHÁTSU Árjuna, literally "loathing, feeling disgust."

BRAHMA A god, typically responsible for creation. Often called grand-father.

BRIHAS-PATI Divine priest of the gods and expert in law (*dharma*), policy (*nīti*) and military affairs. Often coupled with Úshanas.

## MAHA·BHÁRATA VIII — KARNA I

CHEDI Name of a people fighting on the side of the Pándavas.

CHEKITÁNA A warrior fighting on the side of the Pándavas.

CHITRA A son of Dhrita-rashtra.

CHITRA·SENA Name of a son of Dhrita-rashtra; of a warrior on the Pándavas' side; and of a leader of the gandhárvas.

DAITYA A class of demons whose mother was Diti and father Káshyapa.

DÁNAVA A class of demons whose mother was Danu and father Káshyapa.

DANDA Brother of Danda-dhara fighting on the side of the Dhartaráshtras and killed by Árjuna.

DANDA·DHARA Name of a number of warriors; most prominently a warrior on the side of the Dhartaráshtras killed by Árjuna.

DASAMÍYA Name of a people.

DASHÁRHA Name of Krishna and of a people.

DEVA·DATTA Árjuna's conch.

DÉVAKI Krishna's mother.

DHANAN·JAYA Árjuna, literally "winner of wealth."

DHARTARÁSHTRA The sons of Dhrita-rashtra; the forces of the Dhartaráshtras in general.

DHRISHTA·DYUMNA Son of the Panchála king Drúpada, grandson of Príshata and brother of Dráupadi and Shikhándin. Principal general of the Pándava army.

DHRITA·RASHTRA Literally "he whose rule is firm." The blind king of the Kurus; father of a 100 sons and one daughter with Gandhári, and with a vaishya woman of another son, Yuyútsu, who fought for the Pándavas. Brother of Pandu, nominal father of the Pándavas, and Vídura.

DRÁUPADI Daughter of Drúpada and wife of the Pándavas. Also known as Krishná.

DRONA Son of Bharad-vaja and father of Ashva-tthaman. A brahmin

## PROPER NAMES AND EPITHETS

and expert in weaponry who taught the Pándavas and Dhartaráshtras the arts of war. Fights on the side of the Dhartaráshtras, assuming the generalship upon Bhishma's death, and killed in deceptive circumstances by Dhrishta-dyumna on the fifteenth day of battle.

DRÚPADA King of Panchála and father of Dhrishta-dyumna, Dráupadi and Shikhándin.

DUHSHÁSANA Second son of Dhrita-rashtra and Gandhári. Close confidant of his brother Dur-yódhana.

DURMÁRSHANA A son of Dhrita-rashtra.

DÚRMUKHA A son of Dhrita-rashtra.

DUR-YÓDHANA Eldest son of Dhrita-rashtra and Gandhári, literally "he who's difficult to fight." Also known as Su-yódhana.

GANDHÁRA Name of a place and its people.

GANDHÁRI Wife of Dhrita-rashtra, mother of the Dhartaráshtras and sister of Shákuni. Literally "princess of Gandhára."

GANDHÁRVA Sky-dwelling beings considered skillful musicians.

GANDÍVA/GÁNDIVA Árpuna's bow.

GANGA The Ganges River, personified as the mother of Bhishma.

GÁRUDA Name of a mythical bird.

GÁUTAMA A patronymic of Gótama, Sharádvat's father and Kripa's grandfather. Typically refers to Kripa.

GAVÁLGANA Father of Sánjaya.

GHATÓTKACHA Son of Bhima and the *rákshasi* demon Hidímba. Fights on the side of the Pándavas.

GO-VINDA Krishna, literally "herdsman."

GÚHYAKA A type of semi-divine being, attendants of Kubéra.

HÁSTINA-PURA Capital of the Kuru realm, literally "city of elephants."

HRÍDIKA Father of Krita-varman.

HRISHI-KESHA Krishna.

INDRA King of the gods and father of Árjuna. The lord of the rains. Also known as Mághavan, Sacker of cities, Shakra, Shata·kratu, thunderbolt-wielder and Vásaṁva.

ISHÁNA Shiva, literally “master, lord.”

ÍSHVARA Shiva, literally “master, lord.”

JAMAD·AGNI Name of a sage of the Bhrigu line; father of Párasṁhu·rama (Rama Bhárgava).

JAMADÁGNYA Name of Rama Bhárgava, the son of Jamad·agni; a brahmin sage otherwise known as Párasṁhu·rama.

JANAM·ÉJAYA Literally “making people tremble,” the son of Paríkshít and Mádravati; grandson of Abhimányu; great-grandson of Árjuna. Janam·éjaya’s snake sacrifice provides the setting for Vaiśampáyana’s recitation of the ‘Maha·bhárata.’

JANÁRDANA Krishna, literally “tormentor of men.”

JAYA Árjuna, literally “victory, triumph.”

JISHNU Árjuna, literally “conquering, victorious.”

KÁIKAYA/KAÍKÉYA/KÉKAYA Name of a people who, apart from five brothers who joined the Pándavas, fought on the side of the Dhartarásṁtras.

KALÍNGA Name of a people from a region roughly corresponding to present day Orissa.

KAMALÁKSHA Name of a demon, literally “lotus-eyed.” A son of the demon Táraka who, with his two brothers, had the cities that came to form Tri·pura (“Triple-city”) built.

KAMBÓJA Name of a people.

KAPÁRDIN Shiva, literally “having hair matted into a shape like a cowrie shell.”

KARNA Adopted son of the charioteer Ádhiratha and Radha; birth son of Kuntí by the sun-god Surya; half-brother to the Pándavas. Ally of the Dhartarásṁtras and close friend of Dur·yódhana, by whom he was made king of Anga. Often referred to as the charioteer’s son, Vaikártana, Vasu·shena and Vrisha.

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KARTAVÍRYA Árjuna Kartavírya, name of an ancient warrior killed by Rama Jamadágya (Párasu-rama).

KARÚSHA Name of a people.

KASHI Name of a people from a region roughly corresponding to modern day Benares (also known as Kashi).

KÁURAVA/KAURÁVYA Literally “descendant of Kuru,” patronymics typically used for the Dhartaráshtras, but occasionally used for the Pándavas too (since they too are “descendants of Kuru”).

KÉKAYA See entry for Káikaya.

KÉSHAVA Krishna, literally “having much hair.”

KING OF LAW Yudhi-shthira, translation of *Dharma/rāja*.

KÓSALA/KÓSHALA Name of a country and its people situated to the east of Kuru/Panchála heartland in the ‘Maha-bhárata.’

KRATHA A son of Dhrita-rashtra.

KRIPA Son of Sharádvat, grandson of Gótama, brother of Kripí. A teacher of both the Dhartaráshtras and Pándavas; fights on the side of the Dhartaráshtras.

KRIPI Daughter of Sharádvat, sister of Kripa, wife of Drona and mother of Ashva-tthaman.

KRISHNA Literally “dark, black.” Son of Vasu-deva and Dévaki. Identified with the god Vishnu. Also known as Áchyuta, Adhókshaja, Dashárha, Go-vinda, Hrishi-kesha, Janárdana, Késhava, Mádhava, Naráyana, Sátvata, Shauri, Varshnéya, Vasudéva, Vrishni and Yádava.

KRISHNÁ Dráupadi, the wife of the Pándavas, daughter of Drúpada.

KRITA-VARMAN Vrishni prince, son of Hrídika; often referred to as “the Bhoja.” A leading warrior on the side of the Dhartaráshtras.

KSHEMA-DHURTI A warrior fighting for the Dhartaráshtras.

KUBÉRA God of wealth.

KUNTI Pritha, adopted daughter of Kunti-bhoja. Wife of Pandu and mother of Yudhi-shthira, Bhima and Árjuna by the gods Dharma, Vayu and Indra respectively; birth mother of Karna by the sun god

Surya. Birth sister to Krishna's father.

KUNTI·BHOJA Adoptive father of Kunti. Sides with the Pándavas.

KURU Ancestor of the Dhartaráshtras and Pándavas. "Kurus" typically refers to the Dhartaráshtras and their followers.

KURU·KSHETRA "The field of the Kurus." Name of a plain upon which take place the battles of the 'Maha-bhárata' war.

LÁKSHMANA Son of Dur-yódhana.

LEFT-HANDED ARCHER Árjuna, translation of the common epithet *Sa-rya/sācin*. A reference to Árjuna's ambidextrous skills with the bow.

MÁDHAVA Krishna, literally "descendant of Madhu."

MADRA/MÁDRAKA Name of a people whose king is Shalya.

MADRI Second wife of Pandu and mother of Nákula and Saha-deva by the two Ashvins. Literally "princess of the Madras." Sister of Shalya.

MÁGADHA Name of a people.

MÁGHAVAN Indra, literally "bountiful, generous."

MAHA·DEVA Shiva, literally "great god."

MAHÉSHVARA Shiva, literally "great lord."

MÁHISHA Name of a demon slain by Skanda.

MÁLAYA·DHVAJA Name of a king of the Pandyas. Literally "he whose banner bears the Málaya mountain range."

MARKANDÉYA Name of an ancient sage.

MÁTALI Name of Indra's charioteer.

MATSYA Name of a people.

MERU A mountain situated at the center of the cosmos.

MITRA·DEVA A warrior fighting for the Dhartaráshtras.

MITRA·VARMAN Name of both a warrior fighting for the Dhartaráshtras, and a Panchála warrior fighting for the Pándavas.

NAGA·PURA Hástina-pura, literally "city of elephants."

NÁIMISHA Name of a people.



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NÁKULA One of the Pándavas, twin of Saha-deva. Son of Madri by one of the Ashvin gods.

NÁMUCHI Name of a demon killed by Indra.

NARA “Man,” an ancient deity identified with Árvjuna and associated with Naráyana (Vishnu/Krishna).

NÁRADA Name of a revered divine sage.

NÁRAKA Name of a demon killed by Krishna.

NARÁYANA A god, often considered as identical with Vishnu, who manifests as Krishna, usually in association with Nara manifesting as Árvjuna.

NISHÁDA Name of a people.

NIVÁTA-KÁVACHA Literally “whose armor is impenetrable,” name of a group of demons killed by Árvjuna.

OATH-BOUND WARRIORS Warriors from Tri-garta sworn to kill Árvjuna.

PANCHAJÁNYA Name of Krishna’s conch which he seized from the demon Pancha-jana.

PANCHÁLA Name of a people who were key allies to the Pándavas, an alliance established through the marriage of the Pándava brothers to Dráupadi, the daughter of Drúpada, the king of the Panchálas.

PÁNDAVA Literally “son of Pandu.” A patronymic for Yudhi-shthira, Bhima, Árvjuna, Nácula and Saha-deva. Occasionally referring to the Pándavas and their followers in toto.

PANDU Literally “the pale one.” Nominal father of the Pándavas; husband of Pritha (Kunti) and Madri; half-brother to Dhriti-rashtra and Vídura.

PANDYA Name of a country, its people and, in the singular, its king. The Pandyas fought on the side of the Pándavas.

PHÁLGUNA Árvjuna.

PINÁKA Shiva’s bow.

PISHÁCHA Name of a class of demons.

## MAHA·BHÁRATA VIII — KARNA I

**PRABHÁDRAKA** Name of a group of warriors fighting on the side of the Pándavas.

**PRAJA·PATI** Literally “lord of creatures.” The creator god usually identified as Brahma. Also refers to a number of “creators,” themselves the first creations of Brahma, who produced the different living beings.

**PRATIVÍNDHYA** A son of Yudhi-shthira.

**PRÍSHATA** Father of Drúpada; grandfather of Shikhándin, Dhrishta-dyumna and Dráupadi.

**PRITHA** Kunti. Birth-daughter of the Vrishni prince Shura; sister of Vasu-deva and aunt of Krishna. The first wife of Pandu and mother of the three elder Pándavas Yudhi-shthira, Bhima and Árjuna; birth mother of Karna.

**PURU·RAVAS** Name of an ancient king; distant ancestor of the Dhar-taráshttras and Pándavas.

**RADHA** Adoptive mother of Karna and wife of Ádhiratha.

**RÁKSHASA** Name of a class of demons.

**RAMA** Usually Rama Jamadágnya (Bhārgava), son of Jamad-agni. A brahmin who was a famous warrior, slaughtering the world's kshatriyas twenty-one times over. He became Karna's guru and gave him the Brahma weapon. Occasionally also refers to Rama Dásharathi, the hero of the ‘Ramáyana.’

**RÁVANA** A *rákshasa* demon killed by Rama, as told in the ‘Ramáyana.’

**RUDRA** The “howler.” An ancient Vedic god later identified with Shiva.

**SACKER OF CITIES** Indra, translation of Puraṁdara.

**SAHA·DEVA** One of the Pándavas; twin of Nákula and son of Madri by one of the Ashvin gods.

**SÁNJAYA** Son of Gaválgana and Dhrita-rashtra's charioteer and personal bard (*sūta*). Narrator of the great battle to Dhrita-rashtra.

**SARÁSVATI** Name of a river, sometimes personified as a goddess.

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**SÁTVATA** Name of the Yádava people. Refers specifically to Kṛita-varman, Sátyaki and Krishna.

**SÁTYAKI** A Vṛishni warrior, the son of Sátyaka and grandson of Shini. Also known as Yuyudhána. Fights on the side of the Pándavas.

**SATYA-SENA** A son of Karna.

**SAUVÍRA** Name of a people from the area around the Indus and its tributaries.

**SHAKRA** Indra, literally “strong, mighty.”

**SHÁKUNI** Literally “bird,” son of Súbala, the king of Gandhára, and father of Ulúka. Brother of Gandhári and counselor and close confidant of her son Dur-yódhana.

**SHALVA** Name of a people.

**SHALYA** Literally “thorn.” The king of Madra; brother of Madri and hence maternal-uncle of the Nákula and Saha-deva and by extension the other Pándavas. Allied with the Dhartaráshtras and commander of their army upon Karna’s death. Also known as Ar-táyani.

**SHÁNKARA** Shiva, literally “bringing prosperity.”

**SHÁNTANU** Bhishma’s father.

**SHARÁDVAT** Father of Kripa and Kripí.

**SHARNGA** Name of Krishna’s bow.

**SHARVA** Shiva.

**SHATA-KRATU** Indra, literally “he of a hundred sacrifices.”

**SHATANÍKA** Son of Nákula and Dráupadi.

**SHAURI** A patronymic (“son or descendant of Shura”) used for Krishna (Shura’s grandson) and Sátyaki (Krishna’s cousin).

**SHIKHÁNDIN** Son of King Drúpada of Panchála, born as a girl, Shikhándini, and miraculously transformed into a man. Plays a key role in Bhishma’s defeat.

**SHINI** Grandfather of Sátyaki. In the plural refers to a people descending from Shini.

## MAHA·BHÁRATA VIII — KARNA I

SHIVA “The benevolent one.” A god associated with destructive forces. Also known as Ishána, Íshvara, Kapárdin, Maha·deva, Mahéshvara, Rudra, Shánkara, Sharva, Sthanu and Try·ambaka.

SHRUTA·KARMAN Son of Saha·deva and Dráupadi.

SHRUTA·KIRTI Son of Árjuna and Dráupadi.

SHURA Father of Vasu·deva and grandfather of Krishna. In the plural, name of a people.

SIDDHA Literally “perfected.” A type of being who has attained supernatural powers.

SINDHU Name of the country around the Indus river and, in the plural, the people who live there.

SÓMAKA A sub-group of the Panchálas.

SRÍNJAYA A sub-group of the Panchálas.

STHANU Shiva, literally “immovable, pillar, tree trunk.”

SÚBALA King of Gandhára and father of Shákuni and Gandhári.

SUBHÁDRA Sister of Krishna, wife of Árjuna and mother of Abhimán-yu.

SUPÁRNA A mythical bird identified with Gáruda.

SURYA The sun god and father of Karna.

SUSHÁRMAN King of the Tri·gargas, fighting on the side of the Dhar-taráshtras.

SUSHÉNA Name of a son of Karna and a son of Dhrita·rashtra.

SUTA·SOMA Son of Bhima and Dráupadi.

SU·YÓDHANA Dur·yódhana, literally “fighting well.”

TÁRAKA Father of the demons Taráksha, Kamaláksha and Vidyun·malin.

TARÁKSHA Name of a demon, literally “star-eyed.” A son of the demon Táraka who, with his two brothers, had three cities built that came to form Tri·pura (“Triple-city”).

TARKSHYA Name of a mythical bird identified with Gáruda.

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THUNDERBOLT-WIELDER Indra, for *Vajrin*, *Vajra/hasta* and *Vajra/pāṇi*.

TRI-GARTA Name of a people.

TRY-ÁMBAKA Shiva, literally “three-eyed.”

ULÚKA Literally “owl.” Shákuni’s son, fights for the Dhartaráshtras.

UMA Shiva’s wife, also known as Párvati.

ÚSHANAS An ancient sage. Considered an expert in political matters (*nīti*) and military affairs. Often coupled with Brihas-pati.

UTTAMÁUJAS A Panchála warrior fighting for the Pándavas. Brother of Yudha-manyu.

VAHÍKA Name of a people.

VAIKÁRTANA Name of Karna in reference to his “cutting away” (*vikartana*) of the armor with which he was born.

VAISHAMPÁYANA A sage and pupil of Krishna Dvaipáyana Vyasa, whose ‘Maha-bhárata’ he recites to Janam-éjaya.

VÁISHRAVANA Kubéra.

VAISHVÁNARA A name for the ancient fire god Agni.

VARSHNÉYA Literally “descendant of Vrishni,” name of Krishna.

VÁRUNA An ancient Vedic god especially associated in the ‘Maha-bhárata’ with the waters.

VÁSAVA Indra.

VASU-DEVA Krishna’s father, brother of Pritha (Kunti).

VASUDÉVA Krishna, literally “son of Vasu-deva.”

VASU-SHENA A name given to Karna by his adoptive father Ádhiratha.

VAYU The ancient god of wind and father of Bhima.

VEDA Ancient, sacred and culturally authoritative bodies of “knowledge” (*veda*), consisting chiefly of the four collections known as the *Rig-veda*, *Sama-veda*, *Yajur-veda* and *Athárva-veda*, but including some historically later bodies of literature as well. The ‘Maha-bhárata’ is sometimes referred too as the “fifth Veda.”

VÍDURA Half-brother of Dhrita-rashtra and Pandu. Expert on law (*dharma*).

VIDYUN·MALIN Name of a demon, literally “wreathed with lightning.” A son of the demon Táraka who, with his two brothers, had three cities built that came to form Tri-pura (“Triple-city”).

VÍJAYA Name of Karna’s bow.

VIKÁRNA A son of Dhrita-rashtra.

VIRÁTA The king of the Matsyas and ally of the Pándavas.

VISHNU Name of a god associated with preservation. Often considered the supreme god in the ‘Maha·bhárata’ and identified with Naráyana. He incarnates as Krishna.

VISHVA·KARMAN The “all-maker,” name of the divine architect and craftsman.

VIVÍTSU A son of Dhrita-rashtra.

VRISHA Karna, literally “bull.”

VRISHA·SENA A son of Karna.

VRISHNI Name of a people. Sátyaki, Krita-varman and Krishna are Vrishnis.

VRITRA Name of a demon slain by Indra.

WEARER OF THE CROWN Árjuna, translation of *Kirīṭin*. So named for the crown given to him by Indra.

WOLF-BELLY Bhima, translation of *Vṛk’ôdara*. So called for his large appetite.

YÁDAVA “Descendants of Yadu,” Krishna’s tribe.

YAJNA·SENA Drúpada.

YAKSHA A type of a semi-divine being. Attendants of Kubéra.

YAMA The god of the dead.

YUDHA·MANYU A Panchála warrior fighting for the Pándavas. Brother of Uttamáujas.

YUDHI·SHTHIRA Literally “steady in battle.” Eldest of the five Pándava brothers; son of Pritha (Kunti) and the god Dharma (as substitute

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for Pandu). Famous for his learning and virtue. Also known as Ajáta-shatru, the King of Law and Pándava.

YUYUDHÁNA Sátyaki.

YUYÚTSU Literally, “eager to fight.” A son of Dhrita-rashtra and a vaishya woman who fought on the side of the Pándavas.





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*Sanskrit words are given in the English alphabetical order, according to the accented CSL pronunciation aid. They are followed by the conventional diacritics in brackets.*

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k	t	p	ñ	n	m	āh	ah
k	t	p	ñ	n	m	āh	ah
g	d	b	ñ	n	m	āh	o
k	c	p	ñ	m̃s	m	ās	aś
g	j	b	ñ	ñ	m	ā	o
k	f	p	ñ	m̃s	m	aś	aś
g	q	b	ñ	ñ	m	ā	o
k	t	p	ñ	m̃s	m	ās	as
g	d	b	ñ	n	m	ā	o
k	t	p	ñ	n	m	ā	ah
g	d	b	ñ	n	m	ā	o
ñ	n	m	ñ	n	m	ā	o
g	d	b	ñ	n	m	ā	o
g	d	b	ñ	n	m	ā	o
g	l	b	ñ	n	m	ā	o
g	c	p	ñ	ñ ś/ch	m	āh	ah
k	t	p	ñ	n	m	āh	ah
k	t	p	ñ	n	m	ā	o
gg	dd	bb	ñ/ññ <sup>3</sup>	n/nn <sup>3</sup>	m	ā <sup>4</sup>	vowels
g	d	b	ñ	n	m	ā	zero
k	t	p	ñ	n	m	āh	

<sup>1</sup>h or r disappears, and if a/i/u precedes, this lengthens to  $\bar{a}/\bar{i}/\bar{u}$ . <sup>2</sup>e.g.  $\bar{t}\bar{a}n + l\bar{o}k\bar{a}n = \bar{t}\bar{a}l\ l\bar{o}k\bar{a}n$ .

<sup>3</sup>The doubling occurs if the preceding vowel is short. <sup>4</sup>Except: *ah+a=0* '.

*Final vowels:*

*Initial  
vowels:*

a	ā	i	ī	u	ū	ṛ	e	ai	o	au
'ā	"ā	yā	yā	va	va	ra	e'	āa	o'	āva
'ā	"ā	yā	yā	vā	vā	rā	aā	āā	aā	āvā
'ē	"ē	'ī	"ī	vī	vī	rī	ai	āi	ai	āvī
'ē	"ē	'ī	"ī	vī	vī	rī	aī	āī	aī	āvī
'ō	"ō	yu	yu	'û	"û	ru	au	āu	au	āvū
'ō	"ō	yū	yū	'ū	"ū	rū	aū	āū	aū	āvū
a'r	a"r	yṛ	yṛ	vṛ	vṛ	'ṛ	aṛ	āṛ	aṛ	āvṛ
'āi	"āi	ye	ye	ve	ve	re	ae	āe	ae	āve
'āi	"āi	yai	yai	vai	vai	rai	aai	āai	aai	āvai
'āu	"āu	yo	yo	vo	vo	ro	ao	āo	ao	āvō
'āu	"āu	yau	yau	vau	vau	rau	au	āau	aau	āvau